

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccliaastical Affairs.

THE COUNCIL OF THE LIBERATION SOCIETY.

THE present year, as most of our readers will be able to call to mind, will bring round, before it has sped one half of its course, another triennial conference of the members and friends of the Liberation Society. From 1844 down to the present time, such a gathering has been held every three years—partly for the purpose of reconstituting the machinery of the society, and adapting it to the altered state of circumstances; and partly—we may say chiefly—for the purpose of infusing into it new blood, opening its ranks to the accession of fresh members, and stirring up its spirit to the level of the duties imposed upon it by the then existing state of affairs. The regulations under which such conference shall meet are laid down by the Council, convened with an exclusive view to that end some month or two in advance. The business of the Council on these occasions is chiefly formal. The attendance is seldom large, and as might be expected, is mainly confined to those members of it who reside in the vicinity of the metropolis. This year, however, special attraction caused the meeting to be somewhat more numerously attended than usual. The late general election had just been completed. The results of it, in their bearing upon the objects of the society, had not been precisely ascertained. There was some natural anxiety to gain correct information on this head, and of course a disposition to compare notes, and to discuss in the freest possible manner the position in which the movement had been placed by the recent sudden appeal of the Gladstone Administration to the constituent bodies of the United Kingdom. The Council met last Wednesday at the Cannon-street Hotel. A report of its proceedings will be found elsewhere. We proceed to make one or two observations suggested by what then passed.

It will be seen from the report of the Executive Committee, that even in regard to Parliamentary strength, the cause of religious equality has not fared worse than that of Liberalism generally. Its avowed representatives are about in the same proportion towards the rest of the party with whom they have been wont to act, as they were in the Parliament which has just passed into the domain of history. They have had their losses, it is true, but it can hardly be said of them that the losses

they have sustained, equal either in gravity or in numbers those which have been sustained by their late comrades. We remember when Mr. Gladstone, in no very complimentary terms, intimated to the junior member for Bradford the somewhat more than possibility of his finding the aide of popular opinion turned against him when next the electors of the Kingdom should have an opportunity of recording their votes. He little thought, at that moment, that a similar intimation might have been retorted upon himself. As the leader of the Liberal party, he has suffered more from the last election—the time and manner of which were determined by his own choice—than the hon. member whom he then threatened. His prophetic words, so far as they have been verified, have enveloped his own position to even a greater extent than that of the representative he was then intent upon extinguishing. The event, perhaps, may be a profitable lesson to the whole party—one which was as much needed by, and is as forcibly applicable to, our Liberal allies as ourselves.

The tone which characterised the speaking at the council meeting, although grave as became the occasion, is as far enough from disheartening. There was a cheerfulness and a manliness in almost every speech, which, to those who are not acquainted with the inner life of the Liberation Society, will be looked upon as remarkable. The facts were accepted without reserve. The practical changes which must grow out of those facts were fairly recognised. But whilst there was no vain boasting on the one hand, neither was there the faintest tinge of despondency on the other; and perhaps we may be permitted to add that the steady, resolute, trustful feeling exhibited without exception by the members of the Council was, as far as we have had any opportunity of judging, strictly correspondent with the general state of feeling among the friends of the society all over the kingdom. There may be individuals who take a gloomy view of what has happened—it would not be surprising if such were the case. But, in point of fact, we have not met with a single example of the kind, nor do we know anybody who has. On the contrary, by a singular unanimity of judgment, all the more active and earnest friends of the movement regard the out-turn of the last general election as salutary in its character, as well as in its probable effects. The mists have cleared away, and some miscalculations resulting from them have been roughly rectified. But it is the common sentiment of those of whom we speak that it is best to know exactly where they are, and to see distinctly what they have to do. Nothing has yet occurred to convince them of any lack of feasibility in the enterprise which they have undertaken. They discern, of course, the largeness of the proportions which characterise the work before them; but they see also that it may be achieved, and they are quite ready to spend their strength in achieving it.

It has chanced that, by a sudden blow, the union of the Liberationist party with that of the Liberal has been rent asunder. The two sections can hardly be regarded henceforth as one in purpose, or in policy. Each is free to pursue its own way, unrestrained by the disposition of the other. The friends of religious equality can hardly be charged with the responsibility of bringing about this consummation. Under almost any conceivable circumstances,

perhaps, it would have happened sooner or later. But now that it has happened, owing to no active decision of theirs, they are naturally pleased rather than otherwise at being placed in a position to take advantage of it. They are not likely to cross the path of the Moderate Liberals. They have their own task to perform, and they unquestionably require considerable time for its completion. Meanwhile, they can calmly pursue the tenour of their way without disturbing their minds with anxious thoughts as to what may become of the Liberal party, as such. Cares of this kind they gladly leave to the men who will sit upon the front bench of the Opposition side of the House of Commons. Glad to be released from obligations which had but a partial hold upon our consciences—obligations which were never properly reciprocated by those who demanded our strict obedience to them—we shall be the more willing, and the better qualified, to follow up the straight path of duty which lies before us. Our hands will be full—our hearts also. But at least we shall have this comfort, that there is nothing which need interpose between our hearts and our hands. If the Liberals can reconstitute themselves upon a basis which shall exclude religious equality, they will be free to do so. The Liberationists are not called upon to interfere with their utmost liberty of action. But they will have to do so in their own strength, without retaining the advantage they once possessed of dictating terms to their more advanced allies.

THOMAS BINNEY.

SOME unfriendly critic of a former generation said of the Nonconformist ministry that it resembled a territory in which there are two or three mountains, and a great many molehills. If this unflattering description carries in it any element of truth, it will be allowed without dispute that Mr. Binney may be set down as one of the mountains. Certainly he has overshadowed the area of Independency for many years from an elevation attained by few of his contemporaries. It may be, in the estimation of those who remember his earlier days, that the sky-piercing peak has shone of late with the milder majesty of an extinct volcano, towering aloft with crest of snow in place of its former crown of fire; but this is not an evil end for a ministry of peace.

In reading the many notices of Mr. Binney's history which have appeared during the past week, it is surprising to find none which takes account of that which ought to be reckoned as his chief praise, that he has descended to the tomb amidst, not so much the admiration, as the warm personal affection, of the generation which he has served. Never has a prominent minister of religion been more rationally beloved by the immediate connections who knew him best, or by the many who knew him only as a leader in a church system not their own. And it was an affection well earned by a lifelong course of practical sympathy with men's joys and sorrows, and a genuine regard for truth and justice.

Mr. Binney was one of those rare personalities which make an immediate and permanent impression on the memory of men. Pity it is, one may think, that the friendly Londoners who subscribed a few years ago for his portrait did not commission the artist to paint a life-size standing likeness of the remarkable *physique* which formed so essential an element in the influence of its possessor. Such a picture would have better explained to posterity much of the singular authority which attended his words, for in this case, as in some others, the head could not say to the feet, "I have no need of you." The vast and stalwart Northumbrian

frame, surmounted by a head in comparison with minor ecclesiastical crania like the dome of a cathedral, will not be forgotten by the present age; but the men of the future will scarcely understand Mr. Binney's personal weight unless they are told of the unusual magnificence of the material organ with which nature had furnished his spirit.

Happily the inner man was made to match the outer. Everything about him was large and catholic, and Providence seems to have given this eminent person to the Congregational Dissenters just when such an influence was needed to lift them out of the somewhat cramped respectabilities and formulas of the Georgian era. A man ought to be on the shady side of fifty properly to appreciate the life-work of the great teacher who was carried to the grave last Monday, full of years and of honours, amidst a spectacle at once so touching and so solemn. Nothing can exceed the delusion of the *Times* biographer that Mr. Binney was the "adequate successor and representative of the school of Bogue, Burder, and Clayton." Mr. Binney's accession to the pastorate of the Weigh House Church was distinctly the beginning of a new era in Independency. Without claiming for him learning, properly so-called, or the disciplined ability which comes only with thorough scholastic training, and certainly without undervaluing his venerable predecessors, it may be said with truth that the Weigh House then became the fountain of a wholly new intellectual life to the religious men of Independency. The age of silk and lavender, and of successful suppression of thought under decorous phrases, was coming to an end. Those direful propositions which the "excellent persons of yesterday," to use a *curiosa felicitas* of Jeremy Taylor, believed and repeated without a question, were about to be reconsidered with a strength and freshness of thought which no resistance on the part of professors of religious deportment, or of the respectable army of eighteenth-century officials, could possibly resist. It was inevitable that much of the ancient dispensation, handed down through six generations of Dissenters, should pass away; and no one has a better claim to the honour of introducing that wholesome reform than Mr. Binney.

It may be added that the force which was brought to bear on his work was genuinely spiritual. Those who have heard Mr. Binney only during the last twenty-five years of his life, can form but an imperfect notion of what he was in his early prime—of the intense and solemn emotion which "burned into the midst of heaven," and held awe-struck the masses of young men and serious burghers who listened to his ministrations,—of the marvellous pictorial and graphic genius which turned Scripture stories into living history, made the dry bones of antiquity move again, and vanquished incredulity by the mere realisation of the miracles,—of the free and joyous intelligence which took the Bible on its own showing, without the pernicious addition of Church theories as to the modes of its production, and unfolded argument, parable, prophecy, and narrative, with a persistent zeal which carried all hearts along with the stream,—and last, not least, of the many-sided sympathy which drew after it not only the men who were seeking for something solid to believe in for life and death, but the women who were to be won to nobler thought and higher purpose, by a tenderness and a poetry which derived its inspiration from the Eternal Spring. And this was long before the day when Maurice, or Stanley, or Vaughan, or Howson, or Kingsley, were established in authority, or looked upon as luminaries in the Church. The effect on numbers of the younger sort was electrical, and not a few able writers and preachers now flourishing would acknowledge that they owe some of the best life of their lives to the early teaching of Mr. Binney.

It not seldom happens that large growths begin to decay soon, and this is sometimes strikingly seen when the growth is both physical and spiritual, and the life that has gone to form it has spent itself with over-intensity in its earlier days. Such we believe was the case with the remarkable man whose loss we deplore. The latter of the two generations with whom he has lived has often silently wondered at the stories told of his early manhood, and sometimes even complained of his indecision, his timidity, his excessive candour on all sides, his lack of nerve for fighting when a fight with a bishop or a novelist was necessary, or some foul-mouthed Dissenting fakeer or newspaper Shimei was to be extinguished; of the loose texture of his thinking, and even of his style, of the secularity of tone which spread itself just a little here and there over his later writings, and of the increasing dominance of peculiarities of address which took away something

from the dignity and authority of his influence over the church and the nation. There was little room for such criticism at the time of the accession of Queen Victoria. Then, at all events, when the vitality was at its height, there was a voice at the King's Weigh House which went straight into the heart of the people, and even made the teeth of sundry bishops to chatter on their thrones, and then there was a hand which could strike with a will at social and ecclesiastical iniquities. And not a little of the general turn of thought which has rendered possible the many reforms subsequently effected by direct legislation is fairly traceable to the vigorous arguments of "John Search" and the author of "Dissent not Schism." But men who are enjoying the fruit of arduous toils and sacrifices do not always know who were their benefactors, and thoughtlessly complain of the decayed energy which is the penalty of early and extraordinary self-devotion.

Amidst the decay of energy, however, enough of power was left, almost to the very end, to constitute one of the most wholesome religious influences of the last quarter of a century. There was more than an occasional flash of the old intensity of feeling, and many a radiant burst of the old splendour of thought and diction, but, better than all, a mellow fatherly wisdom of which his juniors took counsel as of an oracle of common sense, and a steadfastness of friendship which caused those who knew him longest, through forty or fifty years, to reckon on his fidelity and affection as beyond the accidents of time or distance.

It cannot be pretended that Mr. Binney has added any newly-discovered or recovered truth to the storehouse of theology. But the *Spectator* greatly errs in attributing to him a theological position parallel with what it calls "the old school of orthodox Dissent," instancing the ancient view of "eternal rewards and punishments," as an example of his adhesion to the doctrine of the elders. Those who knew Mr. Binney long and intimately will smile at so curious a misrepresentation of his standpoint from such a quarter. Certainly he was no enthusiastic dogmatist in any department of thought, for his chief intellectual infirmity was occasioned by the possession of what naturalists call "compound eyes," and an incurable tendency to look all round the horizon until his universality of taste got the better of his decision. But he was about equally divided between the two chief movements of better thinking on matters divine, between a deep, spiritual yearning towards the old evangelical central truths, and a wide-awake critical temper that, under less devout influence, would have led him easily into the quicksands, which some of our good friends laud week by week as the only solid foundations. Mr. Binney was assuredly neither the "Bogue and Burder" follower of the *Times* (a description fit almost to make him turn in his grave), nor the blinkered, timid "Independent teacher" of our Broad-Church contemporary. His real offence consisted in estimating only too truly the reach of both the extreme schools who now think it decent to "damn with faint praise" the dead lion.

The true description and the just praise of this worthy representative of Nonconformity is that he brought to bear on religious affairs an unusual force of honesty and impartiality, and an unusual power of sympathy. Mr. Binney presented to the Dissenters the example of a man who would be bound by none of their unscriptural conventionalities or irrational traditions, and to the Church of England the image of one who was very unwillingly separated from that community, yet could deal the heaviest blows at its unversities. It has been too much the fashion of Independency, with genuine English thoroughness, to make more of its differences than of its agreements with the rest of Christendom, and to insist rather too strongly that all its "independent" societies should be fashioned according to a single pattern. The leader who now sleeps in the truly consecrated God's-acre at Abney Park certainly could not charge himself with an excessive passion for the inferior types of Congregationalism. He held very strong opinions on the pernicious quality of "Dissent" when once it ceases to be essentially a spiritual power and hardens into a mere policy; the style to which its denominational press has sometimes descended, both in earlier and later times, provoked him to as much wrath as his nature allowed, and it may be said generally that his righteous soul was grieved with "religious" journalists beyond other classes of ordinary sinners.

A true unity was what Mr. Binney worked for with might and main, but this he knew could never come unless the liberty to learn

from others was vindicated to the utmost. He prized, therefore, at its proper value the worthless taunt that the Free Churches were "imitating" the ways of the Establishment in external matters, as if secession from the system of the Tudors involved the sacrifice of union with Christendom, or hindered the development of Catholic Christianity or forms of worship suited to the times. And the Dissenters accordingly owe no small debt of gratitude to the author of the "Service of Song in the House of the Lord."

In our judgment the crown of Mr. Binney's merits as an ecclesiastic is the protest which he made for truthfulness in the matter of clerical subscription. Men are seldom best praised for their best deeds. The pamphlet on "Conscientious Clerical Nonconformity" was a fruitful contribution to the morality of England. The honesty of the clergy is in every age the foundation of their usefulness. No man can effectually teach religion but the man who has religion, and the essence of any religion worthy of the name is personal integrity in word and deed. For a man deliberately to sign "assent and consent" in their "plain grammatical sense" to articles or formularies which he does not believe can never be aught else than dishonesty. And the public morality is endangered by nothing more than by the finessing and equivocation of divines, for how can they teach others integrity whose whole lives form one flagrant violation of honour? Mr. Binney, in showing how an Evangelical Dissenter could not thus subscribe "assent and consent" to "all and everything contained in the Book of Common Prayer, as agreeable to the Word of God," showed also the position of that Evangelical section of the Church of England, which led the way for Broad Churchmen and Romanisers, in affixing a non-natural sense to the formularies. Had his counsels been listened to in time, and the Subscription Act of 1863 been passed twenty years earlier, and made much more thorough in its operation, many subsequent evils might have been prevented. A good man's business in life, however, is not to succeed, but to be right; and to have given this testimony to the primary obligation of sincerity in speech and writing is a title to eternal honour. Mr. Binney practised what he preached. He lived and died an "Independent preacher," instead of a dean or a bishop, and the English nation will approve, the more they understand it, the reason why.

It may be said that all English Christendom has done him honour in his death. The general comments of the press, the vast concourse of respectful mourners at the grave, the solemn procession of men of every opinion which followed his remains to their last resting place, testify to the value of a life spent in doing good to the world by lifting up its thoughts to the Divine. He was truly a man who deserved it all, and he has left a name which will not tarnish with revolving years. The funeral ceremony was a fitting expression of his solid worth. Mr. Harrison's address was worthy of his theme. The Dean of Westminster well represented the national sympathy by his presence and his prayers. For the rest we could perhaps have dispensed with some of the speech with which Nonconformity is wont to break into the grand silence of death; but all this may be forgiven when men's hearts were full of an affection that dropped so many genuine tears over the dead.

ECCLIASTICAL NOTES.

THE elections to Convocation are, we suppose, pretty well ended, and perhaps they have illustrated, more than any previous elections, the necessity for some reform in that remarkably antiquated body. It is assumed that the Lower House represents the parochial clergy, the Upper House representing the dignitaries. But, as a matter of fact, the inferior order of dignitaries, who are also parochial clergymen, get elected out of all proportion to the parochial clergy who are not dignitaries. There may be the good reason for this that a man who has been selected to be an archdeacon has proved himself to be superior to his brethren, and, therefore, is also the most fitting representative of them in Convocation. But it is possible to carry this to excess, and this seems to have been done at the elections that are just over. Even the *John Bull* thinks that there should be a remedy. It states that in the Southern Convocation there are only forty-two elected members of the parochial clergy, "who are completely swamped by the official element," and expresses the opinion that "it is simply monstrous that in the popular House there should be practically no popular representation." Now, what is the remedy? What is the

remedy for everything in the Church? Law, and nothing but law. Says the *John Bull*:-

In some dioceses, as in Lichfield and Salisbury, six proctors, duly elected, choose two of their own number to sit, while in London the crowning absurdity takes place of the bishop choosing two out of the four elected. These facts only require to be made known for the public to appreciate the necessity, not of an organic reform in Convocation, but of such a rearrangement of the method of election as shall secure that the clergy of the Southern Province shall have equal privileges with their brethren of the North. The vexed questions of lay representation and of the fusion of the Convocations will in no way be affected by the passing of an enabling Act assimilating the representation of the clergy in the two provinces, and extending the clerical franchise to those who hold the bishop's licence.

Yes, but touch Convocation, and see what will come of it!

One election to this body for the Northern Province we referred to especially in our last number, when there seemed to be a chance that Canon Grey, the employer of Curate Jupp, who wrote such a questionable letter to a young lady on the subject of confession, was likely to be elected for the archdeaconry of Durham. Mr. Grey has not been elected, but Mr. Jupp has thought proper to take notice of what has been said about him. He has therefore written a note to the *Northern Daily Express*, in which he states that "the bishop is satisfied with the explanation I have given him of my own letter." Whereupon appears a letter from the bishop himself, in which his lordship says, "I have had no interview or correspondence with Mr. Jupp on the subject. But I have, more than once, both by letter and word of mouth, expressed in the strongest terms to the rector of Houghton-le-Spring my condemnation of so objectionable a letter, and my opinion that the explanation which was offered was evasive and thoroughly unsatisfactory." Does not this place Mr. Jupp in an awkward position?

The Ritualists, in fact, are getting themselves into strange positions. It will be remembered that, previous to the "mission," the bishops expostulated against any Ritualistic tendencies in the way of confession, and so on, but at St. Alban's, Holborn, the following handbill was exhibited:-

The priests of the mission and of the parish earnestly invite all who may, through the work of the mission, be moved by the Holy Ghost, to come to them for help, or advice, or for confession, at any time of the day.

Seeing this handbill, a brother clergyman, the Rev. J. B. Coles, writes to Mr. Mackonochie, asking whether it was really circulated with Mr. Mackonochie's consent. Certainly, Mr. Coles's note was provocative of the sort of answer which it received, for he wrote in this language:-

From your former well-known acts, I was prepared to see you defy your bishop; I should as soon expect the wildest political Dissenter of the most extreme bitterness to obey him as I should you; but I confess I am surprised that you should venture to do that which three bishops, your own among the number, declare make it impossible for you to be a "truthful or religious" man. I cannot, therefore, believe, until you admit it, that your course of conduct has been such as the newspaper reports seem to indicate.

See how these brethren "love one another"! Mr. Mackonochie, however, did not return reviling for reviling. He simply wrote as follows:-

St. Alban's Clergy House,

Brooke-street, Holborn, E.C., Feb. 17, 1874.

Dear Sir,-I have the honour of acknowledging a document, dated "The Rectory, Woodham Walter, Maldon, Essex, Feb. 10, 1874," and signed John B. Coles.

I am, your obedient servant,

ALEX. H. MACKONOCHE.

You are perfectly welcome to publish the above.

And so Mr. Coles, angrier, we daresay, than ever, publishes this correspondence, scarcely a word of which either of the writers ought to have allowed to escape their pens, much less to escape into print.

But it is getting clearer every day that the Ritualists are the Irrepressibles. Some of their old friends are looking shy at them. For instance the *John Bull*, never Ritualistic, but having a mild inclination that way rather than the other way, writes:-

Surely the rector and school managers of Ryedale, in Yorkshire, must be secret agents of the Secularists, or they could never allow quite young children to be taught in school a hymn with such words as these:-

How shall I get my sins forgiven?

How cleansed from every stain?

Baptismal purity brought back?

My soul restored again?

First to confession I must go,

And tell out all my shame;

My list of sins, all, one by one,

In penitence must name.

It is inconsistencies like this on the one side, and like that of the Kentish Protestants on the other, which do incalculable mischief, and give the enemy a position which, but for our own folly, he would never hold.

When a respectable High Church contemporary rebukes his brethren like this, is it surprising that the Evangelicals should use a little stronger language?

We have said, "See how these brethren love one another!" They are going to law again, in fact, are at law, on the Prestbury case, involving Evangelicalism on the one side and Ritualism on the other-the Evangelicals prosecuting, the Ritualists defending-the Church Association on one side and the Church Union on the other. So, writes the *Record*, "If the Church Association is to maintain the high position it has assumed, it must renew the fight with all that vigour through which, under God's blessing, they achieved their early victories." "The fight"! How loving it sounds!

We notice several indications that Churchmen are hoping for some ecclesiastical reforms under the Conservative Government that may assist to stave off disestablishment. We quoted Canon Ryle last week to this effect, and we now find another Evangelical clergyman writing to the *Record* as follows:-

My conviction most distinctly is this, that the question of judicious and temperate amendment at the present juncture is one of life and death to us as an Establishment, if not in a more important sense still. We must reform, or be ruined. It is not a case, by any means, of *quies non movens*. Things were never, perhaps, more unquiet than they are at this moment. Things are deeply disturbed and anomalous in almost every possible way. We have crying evils, and unauthorised practices, and loudly-expressed dissensions, and threatening symptoms, and paralysed sceptres, and divided rulers, on all sides.

The *Guardian*, also, is no less emphatic,-

In respect of those subjects with which we are most intimately concerned, we would venture to remark that the present time offers a golden opportunity for such true Church reforms as have been advocated from time to time in these columns. The recent elections have proved, we believe, that the spirit of political Nonconformity has been greatly overrated, and is probably declining: the experience of the last few years has shown, especially on the education question, that the vital power of Christianity, as affecting the nation, is intimately bound up with the existence of a National Church. For a time we shall have more peace from external attack; that time should be used to remove abuses, to strengthen our organisation, and above all, to reform our Legislative Assembly.

Lastly, we find the *National Church* of the present month writing,-

Now is our opportunity for Church reforms, and if this opportunity passes there is no knowing when we may have another. Convocation should take this matter to heart, and bend itself earnestly to the task of remedying the few abuses that still survive. The increase of the Episcopate, the disposal of patronage, an increase in the number and flexibility of our services, and measures to facilitate lay co-operation, are some of the matters to which attention should be drawn. Hitherto it has been an argument against Church reform, that a hostile Parliament might make it an engine of Church destruction. There is no great danger of this at present. There is a majority in Parliament friendly to the Church, and moderate reforms approved by Churchmen at large would be directed through both Houses with firm hands. Let us not be backward in making this and every other good use of our present success. This is after the election that has given legislation into the hands of the Church and the Tories. Yet, what a fright Church defenders are in! Not a day is lost in asking the new Government to save the Church by reforming it.

The Burngreaves burial scandal, to which we referred in our last number, has been continued in the form of various manifestations. Last Sunday a crowd of 2,000 persons made their way to the cemetery in expectation of another scene, but the clergy had apparently come to their senses, for although Mr. Wilson, member of the Burial Board, was present, they performed the services, wonderful to say, without fee. At the same time they served Mr. Wilson with certain notices, the response to which will naturally bring him into the Archdeacon's Court. Meantime, another "indignation meeting" has been held, at which the clergy received less favour than plain speech-the Archbishop of York, who has written to the Burial Board, coming in for his share. Is this Church defence?

Halifax, in England, is distressed just now by two questions-its school board and its vicar's rate. The present school board happens to be Conservative, and has set its face against the establishment of a certain board school at Siddal, which had been resolved upon by their predecessors, the practical result of which will be, that some hundreds of pounds given for the site will be thrown away, and that people who want to send their children to a board school will not be able to do so. At the same time another vicar's rate is levied at Halifax, upon all which there is a feeling of disturbance and anger, and the local Liberal journal says:-

Let anybody think of the manner in which the vicar's rate, for example, has been borne in silence out of respect for the archdeacon. It would have been very easy for the friends of religious freedom to have fanned discontent on this subject into a flame, had they been so disposed, but they have remained quiet and conciliatory. But provocation may do much. Should generosity and magnanimity be abused-should an affront and defiance be offered to the known preponderance of opinion, it will be the positive duty of our townsmen to make themselves heard more distinctly than heretofore.

We shall have a good deal of this kind of writing in the next few years, but we hope it will be followed by doing.

THE LIBERATION SOCIETY.

MEETING OF THE COUNCIL.- THE TRIENNIAL CONFERENCE AND THE GENERAL ELECTION.

On Wednesday last a special meeting of the Liberation Society's Council, to determine the mode in which the Liberation Society's tenth triennial conference should be constituted, was held at the Cannon-street Hotel, London. The summons to the meeting stated that the executive committee would avail themselves of the opportunity of affording to the council information as to the results of the general election, as bearing on the objects and work of the society, and that portion of the business occupied the greater part of the time of the meeting. Amongst those present were Mr. Richard, M.P., Mr. A. Illingworth, Mr. E. Miall, Mr. Ellington, Mr. F. Schnadhorst (of Birmingham), the Rev. J. G. Rogers, B.A., the Rev. G. W. Conder, the Rev. Dr. Edmond, the Rev. J. P. Gledstone, the Rev. Halley Stewart, Mr. E. A. Briggs (Davenport), Mr. J. B. Firth, the Rev. G. S. Ingram, the Rev. Joseph Shaw, Mr. H. S. Leonard, the Rev. Clement Bailhache, Mr. J. Templeton, Mr. E. Spicer, the Rev. Dr. Todd, Mr. Skeats, Mr. Crellin, Mr. G. F. Whitely, Mr. C. S. Miall, the Rev. H. Craswell, the Rev. G. M. Murphy, the Rev. R. Macbeth, the Rev. Marmaduke Miller, Mr. J. Clarke, Mr. J. C. Cox, J.P., Mr. C. H. Jones (Huddersfield), &c.

The Hon. Lyulph Stanley was called to the chair, and after he had made a few introductory remarks,

Mr. CARVELL WILLIAMS, the secretary, stated that the executive committee had arranged to hold the triennial conference on Tuesday and Wednesday, May 5 and 6, at the Cannon-street Hotel. They proposed that there should be two sittings of the conference on the first day, viz., at eleven in the morning and at six in the evening; and that on the second day the sitting should commence at eleven, and close in the afternoon. In the evening of the second day a public meeting would be held at the Metropolitan Tabernacle. It rested with the council to determine the mode in which the conference should be constituted, and as the arrangements made at the last conference proved satisfactory, the committee recommended that they be also adopted for the forthcoming conference. He therefore moved the following resolution:-

That the conference be composed of-1. The present executive committee and officers of the society. 2. Such members of Parliament and other public men as the executive committee may think fit to invite. 3. Delegates appointed by branches, or local committees, of the society, or, in the absence of such organisations, by the subscribers in any place or district. 4. Delegates appointed by meetings publicly convened. 5. Delegates appointed by public bodies. That it shall not be necessary that either the delegates, or the persons appointing them, shall have been previously connected with the society; the only qualification required being an implied concurrence in the society's objects, and in the propriety of organised efforts to obtain for them legislative sanction.

Mr. C. H. JONES, of Huddersfield, briefly seconded the motion, which was at once carried.

Mr. WILLIAMS then moved a further resolution, containing the regulations for appointing delegates, which were of a detailed character. In doing so, he urged the importance of holding meetings for the appointment of delegates, and using those meetings as a means of giving information respecting the principles and work of the society.

Mr. SCHNADHORST, of Birmingham, seconded the motion, and expressed his belief that, notwithstanding any appearances to the contrary, their cause was progressing.

The motion having been carried, and the conference business being disposed of,

Mr. CARVELL WILLIAMS made the promised statement of the results of the election. [This was inserted in *extenso* in our last number.] Several of the facts stated by Mr. Williams were received with applause.

Mr. HENRY RICHARD, M.P., then proposed the following resolutions:-

The council having received a report of the proceedings of the executive committee in connection with the recent general election, together with a statement of the results of such election, resolves as follows:-

1. It expresses satisfaction at the firmness and the discrimination displayed by the friends of religious equality in endeavouring to advance their principles at the recent general election; at the increased prominence given to the question of disestablishment, by both candidates and electors; at the number of candidates favourable to disestablishment, and at the large proportion of such candidates who have been returned to the new Parliament.

2. Looking to the composition of the House of Commons now elected, and to the altered position of political parties, the council is of opinion that the society's Parliamentary action should for a time be confined to a vigilant watching of the proceedings of Parliament, with a view to resisting all legislation relating to ecclesiastical matters which may be of a retrogressive character, and to using such opportunities for advancing the society's objects as may be presented by the course of Parliamentary affairs.

3. The council is, at the same time, of opinion that the period has arrived when the society should redouble its exertions for the instruction of the whole community respecting its principles and aims; with the belief that the spread of enlightened conviction, in regard to the injustice and the injury inflicted by the Established Churches, aided by the whole tendency of events within those churches, will, at no

distasteful date, lead to the return of a Parliament prepared to extend the equitable policy already adopted in the case of the Irish Establishment.

4. The council confides to the executive committee the preparation of measures for the multiplication of the society's agencies, the perfecting of its local organisations, and the extension of its action to new fields of labour, for the purpose of giving effect to the foregoing resolution.

Lastly, The council expresses a confident assurance that the society's supporters will be prepared to supply the increased funds which will be absolutely needful to enable the executive committee to fulfil the obligations now devolved upon them, and will also continue to display, to the close of this great struggle, the same persistency, energy, and fidelity, which have already accomplished so large a portion of their work.

He said the report given to the council of the alain and wounded was a much more favourable one than he had ventured to expect after the late great battle. One circumstance, indeed, they must all deeply lament, and, perhaps, no one felt this so bitterly as he did, namely, the absence of some of the leaders of the movement from the forthcoming Parliament. Without Mr. Miall and Mr. Illingworth, he should himself feel like a sparrow on the housetop. (Laughter.) He trusted, however, that before long some door would be opened for them to return to resume the position which they formerly occupied. (Applause.) If the dissolution had not come upon them so suddenly, there could be little doubt that some opportunity would have been found for both Mr. Miall and Mr. Illingworth to obtain seats in the House of Commons. Liberationists had, however, no reason to be at all discouraged at the present aspect of affairs. It was well to look back to other periods of political crisis, somewhat similar to the one through they had recently passed. He had lately been reading the Life of George Grote, by Mrs. Grote, and found it full of instruction and encouragement at the present conjuncture. When the first reformed Parliament met in 1832 the advanced Liberals formed a very considerable and compact body, influential not merely from their numbers, but for their abilities. They were divided into two sections—the Philosophical Radicals led by Mr. George Grote; and the Economical Radicals, led by Mr. Joseph Hume; and it was supposed that they would play a very important part in the future legislation of the country; but in the election of 1835 there was a complete dissolution of that party, inasmuch that Mr. Charles Buller made this remark to Mr. Grote, "I see what we are coming to, Grote; in no very long time from this, you and I shall be left to tell Moleworth." (Laughter.) In the following election of 1837 it was no better with them. Mr. Grote was then returned for the City by a majority of only six votes. Hume, and Roebuck, and other prominent members of the party, were altogether shut out. The *Times*, which had then become violently Conservative, and was, as is its wont, noisy and insolent to the defeated, exulted over this state of things, and in a leader said, referring to Mr. Grote:—"That honourable gentleman has made himself the frontispiece of a revolutionary coda. He has become the representative and the peculiar organ of whatever is most chimerical in theory, most reckless in experiment, most fatal and revolting in hostility to our national institutions. Mr. Grote personifies the movement system. He concentrates in himself the destructive principle, of which he is substantially at least, if not vociferously, the most obstinate and incorrigible exponent. Mr. Grote is one of those individuals of whom it may with truth be said, that the progress of the public mind towards revolution would be most clearly developed, as well as demonstrated, by their increased authority over it; but that their political downfall or decline could originate in nothing else than a general reaction towards Conservatism amongst the people of England." Such was the estimate formed at that time of the party known as the Radicals; yet it was instructive to look back and ascertain what were the measures which those dangerous people advocated. They claimed a further extension of the suffrage, vote by ballot, self-government for the colonies, the abolition of the Corn Laws, the repeal of the taxes on knowledge, and the reform of the Irish Church—not its disestablishment, for that never entered into anybody's thoughts at the time—but merely an appropriation of its superfluous revenues to other than ecclesiastical purposes. These, and the strong support they had given to the amendment and improvement of the Poor-law, were the questions by which they distinguished themselves, and on account of which it was supposed that the people of England had risen in a kind of moral insurrection and flung them over. Yet since that time all these questions had been carried, and carried a great deal further than they ventured to anticipate; for they did not advocate so large a measure of franchise reform as Mr. Disraeli brought forward, and certainly they never attempted to demand the disestablishment of the Irish Church. There could be no doubt that in like manner the advanced Liberals of the present day would come in again on the top of the wave and carry whatever measures they were now advocating. He regretted that in Wales the elections had in some places gone against them, though perhaps Wales showed as well as any part of the country, and the number of votes in favour of disestablishment had been only diminished by one there. He had hoped that under the ballot Wales would have returned none but thoroughly Liberal members to the House; but the people had not as yet had any experience of the security of the ballot, and the effect of the terrible persecution to which they were subjected after the last elections had not passed away. The game of the Conservatives at the last election had been to go about and

whisper in the ears of the people that the ballot was no security at all, that in two days they would know perfectly well how every man had voted. No doubt this deterred many men from going to the poll. In Cardiganshire the defeat was brought about principally by abstentions, for the present Conservative member was returned by considerably fewer than the unsuccessful Conservative candidate polled at the previous election. This was owing in part to the dread he had referred to, and to an utter absence of any enthusiasm for the programme of the Government. There was nothing to induce men to make any great effort or great sacrifice. Then there was a pretty wide feeling of dissatisfaction among the Nonconformists of Wales with regard to the Education Act, and no doubt that induced a good many who threw themselves heart and soul into the former election to be indifferent or lukewarm in the late election. The resolution expressed what he considered was the wisest policy for Nonconformists, at least till they had ascertained what the temper of the new House of Commons was. It would not be wise to make any aggressive effort; at the same time it might become expedient to take a step in advance even before the termination of the present Parliament. (Applause.)

Mr. ELLINGTON seconded the resolution. He said during the last thirty years they had had to fight on such questions as the admission of Jews to Parliament, the Oaths Bill, the Church Rate Abolition, and the Disestablishment of the Irish Church. The Burials Bill would next have to be settled, and then the only question left to them would be that of the liberation of the Church from State control. The executive committee of the Society had no notion that they were beaten. (Hear, hear.) They did not go in for immediate results. The history of Nonconformity during the last two hundred years had taught them to be patient. They could afford to wait. If they had the truth of God, as they believed they had, they need not fear the result. Their business was to make the best of circumstances, whether bright or dark, and to go on patiently waiting, believing that in the end the truth would triumph. He trusted that the friends of the Liberation movement would do their very best to make the coming conference the most eminent one in its influence that had ever yet been held. They must close their ranks, and work together, with the consciousness that they had a great work to do, and that it was their business to do it. (Hear, hear.) Although they exceedingly regretted that Mr. Miall and Mr. Illingworth had not been returned to Parliament, they congratulated Mr. Richard on his success. For some time their business must be of an educational kind, they, at the same time, taking care that in the House of Commons there was no legislation of a retrogressive character. They must accept the challenge thrown down by Mr. Gladstone in the late Parliament, and try to convince the country that they were right. Among the thoughtful and intelligent men of the country it was perfectly understood that the days of Establishments were numbered. The precedent had been settled, and it was their business now to bring the facts bearing upon the issue before the intelligent working men, as well as the more influential men of the country. (Cheers.)

The Rev. J. G. ROOPE, who supported the resolution, said: I confess I have not been able to understand the kind of depression which seems to have come over some of our friends. I do not understand what it is we have been working for, for the last three years, if we did not expect just the kind of thing which has happened at the recent election; and for my part, so far as we are concerned as a party, independently of the personal losses which we have sustained in Parliament, and which I regret as much, as any man here, it seems to me that instead of injuring, the defeat has really and materially improved our position. (Hear, hear.) In the first place, I think it is a good thing that we shall not have the temptation in future to be looking to little parliamentary successes, and squaring our policy out of doors to some extent so as to help them on. I do not say we have practised too much diplomacy, but I do say that sometimes we might have been more decided and outspoken if we had not been over anxious about the seat of some Liberal gentleman who was leaning to us, or, on the other hand, if we had not been a little too careful about the position and feelings of the Government. Now, there is no Liberal Government, we are told there is no Liberal party, and we are all left perfectly free, and in that very freedom lies our opportunity, and ought to be found our strength. (Applause.) We are told that we have been defeated here and there. So we have, but we have not been more defeated than other people who have made great boasts of their strength, which we never did. One of the Liberal papers has said the only member who was able to get into Parliament with a large majority was one who secured his majority by an ostentatious show of Tory support. Of course, the game played at Bradford might have been played all over the country. The advanced Liberals, whether Nonconformists or whatever else, are no match at present for the united forces of the trimming Liberals on the one hand, and the decided Conservatives on the other. If the moderate Liberals choose to cater for Conservative support, they can, no doubt, succeed in most constituencies in the country, with that remarkable kind of success which Mr. Forster was able to achieve; but if so, they may accept the consequences, and the consequences are these—a Tory régime, with a Tory Government at its head. These gentlemen may

have great confidence in the gratitude of their friends in the Church of England, but that gratitude seems to last a very short time. We have heard Mr. Forster extolled in a great variety of ways by the clergy and the friends of education in the Church; but as soon as the Government is defeated, the *Guardian*, the representative of moderate High-Church opinions, turns round and says, "Of course, the friends of religious education have supported the Conservatives, because they could not be sure that Mr. Forster would always be at the Education Board, or that when he left it he would be succeeded by a Liberal of like spirit with himself." Of course, it is very natural, and we do not blame them, but we have a right to complain of our own friends who have brought about the conjunction of affairs of which they themselves are now the very first to complain. There is one thing, I think, should be said about the elections. The Ministry have been defeated, not by the Nonconformists, not even by the abstention of Nonconformists—because I believe as soon as ever the slightest indications were given of a yielding on the part of the Ministry in relation to the question of education, there was a desire on the part of Nonconformists if possible to meet and support their views—but they have been beaten, and that on the confession of their own organs, by the desertion of those Church friends, for whom they betrayed us, and who now have betrayed them in their turn. (Applause.) That being the case, I do not think we need disturb ourselves about it. We were not expecting to secure disestablishment in two or three years. The Book says, "The wicked flee when no man pursueth"; and certainly the supporters of an unjust Establishment were very much afraid of being defeated, when nobody was contemplating anything like a decisive attack. If there has been any idea that the Establishment was going to be subverted in a few years by the Liberation Society, that idea has not found its way into our circles; it has been among our opponents, and not among ourselves. As we did not expect immediate results, we are not greatly disappointed at the present position of affairs. We know perfectly that ours is an educational work, and if that educational work has been neglected, or if in any way it has been postponed to Parliamentary and electoral work, let us return to it; it is at all events the first work, and it ought to be taken up with energy and vigour. Let me say we have not only to multiply tracts for the working men, who, no doubt, need instruction; nor have we only to provide literature for those who may be professedly attached to the Established Church, and, therefore, to its principles; but there are a great many Nonconformists for whom it would be extremely desirable to provide a kind of literature, too—a literature which would teach them that the best way of destroying abuses is not to leave those who are interested in their preservation to destroy them themselves; a literature which would teach them that no great change has ever come about simply by waiting until it was accomplished; a literature which would teach them that it is not a good thing on the whole to play fast and loose with principles, but that the best thing is to stick to them at all costs, no matter how many votes or seats it may lose. A great many Nonconformists need that kind of teaching, and the sooner we seek to give it them the better. (Applause.) But there is a class of teaching wanted even perhaps more than that. We must not deceive ourselves into the belief that even with all our progress, we have converted every Liberal mind in this country to our view. My own impression is that it is in the Liberal party at present that we have some of our strongest difficulties to face. If we could convince Liberals—enlightened men, men of broad and Catholic spirit—that they are wrong in the extraordinary delusion which they are at present indulging, that an Established Church is the best security for religious freedom; if we could show them that that is a freedom which is got by unrighteousness, and that the abolition of an Establishment will be consistent with the most perfect breadth of religious thought and freedom of religious investigation—we shall have gone a very great way towards winning our battle. That is a small class of men, perhaps, but it is a very influential class. It affects our journals and our thinking people everywhere, and it is for us to meet that view, and to meet it in a manly, intelligent, generous, and liberal style, being perfectly assured of this, that until men of that kind are convinced, the work of disestablishment will not speedily be accomplished. Now, in order to that we want spirit, we want decision, we want men, and we want money; and the best way of showing that we have learnt the lessons of the general election is to go to work with an earnestness and energy which we have never shown before. (Applause.)

The Rev. I. DOXEY believed that there had been a large abstention of Nonconformists in different parts of the country; but that was not the case in Lambeth, where they were well satisfied with their members, Sir James Lawrence and W. McArthur, and it was in consequence of Nonconformist support that those gentlemen were again returned. But where the abstention existed, as it did in other parts of the country, it had at least taught the Liberal party that they could not very well do without the Nonconformists. One reason for the present state of things was that the people had not yet got used to the working of the ballot. The people were accustomed to be drawn and encouraged to come to the poll, and were looked after to a

large extent. As that pressure had necessarily been for the most part taken away, they had not come up to the poll in the same way that the Conservatives had. In the constituency of Middlesex the Liberals did not think it consistent with the Ballot Act, which they had been striving for forty years to get, that they should be using the means that had been adopted before for the purpose of inducing persons to come to the poll. The Conservatives, on the other hand, did use the old means so far as they could possibly be employed, and therefore got a larger proportion of votes. This would go some way towards explaining the present situation. Again, there was nothing in the programme put forth by the ex-Minister to fire the enthusiasm of the Liberal party as in the preceding election which turned upon the question of the Irish Church; but, on the contrary, there were many things which the Nonconformist section of the Liberal party had to complain of. It was said that Mr. Gladstone had played off the Tory party against them, and that they did not care whether he got in or not. There was no doubt that the condition in which he was now placed was largely due to the operation of that feeling.

The Rev. Dr. EDMOND said he was in exceedingly good spirits upon the whole matter. He confessed that the last few weeks had been fertile in surprises to him, in common with the whole country. The sudden dissolution surprised him, the great Conservative majority surprised him—particularly the Conservative reaction in Scotland, where he really had supposed that Liberalism had so planted its foot that it would be impossible to move it to any considerable extent. But the last surprise was that, after these various shocks, he was exceedingly surprised at the absolute equanimity with which he stood the whole. (Laughter.) He took it as it was, and felt that it was a very good thing for them that they had been put into the position in which they now were. (Hear, hear.) One advantage was it threw them back upon that which was their strength, namely, their reliance upon the invincibility of principle. They were not fighting a party battle, they were carrying forward a movement which they believed in their heart and conscience to be founded upon the principle of eternal justice. With many of them it was a Divine principle, expressing the will of the God whom they loved and feared, and they would be traitors to all that was right and true and good if they were to be discouraged by a temporary and outside reverse. They believed in the conquering power of Divine principle. Then it was a great thing to feel distinctly and clearly that the work which they always recognised as work lying before them was the work pressing upon them now—that was, to educate the mind of the country. This was a good season for this work, and if they sowed the seed it would ripen into a grand harvest before very long. (Applause.)

Mr. A. ILLINGWORTH said their secretary had satisfied them that they had not been specially worried in this fight. Nor would it have been a surprise to many of them if a dead set had been made on the Liberationists, and their numbers had been more materially reduced in the House of Commons than they found to be the case. Naturally they must lament the absence of Mr. Miall, but at the same time, looking at his own personal comfort and his somewhat impaired condition of health, his withdrawal for a time from Parliament would be attended with material advantage to himself. The resolution stated that in all probability their policy in the House of Commons would be to refrain from aggressive action, but on the other hand they must be quite prepared for their opponents entering upon some of their pet schemes. With the substantial majority now at the back of Mr. Disraeli, it was not unnatural to anticipate that efforts would be made in the direction of carrying measures which would be regarded by the Conservatives as the natural fruit of the victory they had won. He only hoped that the Conservative party would be able to carry out their own policy in this respect. They were entitled to look for some reward for their activity, and amongst other things it was suggested in the *Standard* to reform Convocation. (Applause.) Possibly they might be mad enough, though he was afraid they would not, to deal with the education question in even a more Conservative sense than Mr. Forster did. There need be no alarm. The Liberal party in opposition would be much more united in their resistance to proposals of this character than they had been when a Liberal Ministry was in office, and it would not fall exclusively upon the Liberationists in the House of Commons to oppose this ecclesiastically Conservative policy. Therefore, they need be under no alarm as to the course of their question in the House of Commons. So far as the country was concerned, things were otherwise. He did not see any misfortune in the collapse that happened to the Liberal Government and party; at any rate, they were relieved from any anxiety on their personal account, and their duty as members of the Liberation Society was not only clear, but was now pressing upon them with very great weight. The late election had taught some very salutary lessons. They must confess that among the existing constituencies there existed an amount of ignorance which, so long as it prevailed, would be an insuperable obstacle to their success. So far as the county constituencies were concerned, they could not be sanguine enough to anticipate any great result, but must hope for an infusion of new blood into them. Reference had been made to Cardiganshire, and, unfortunately, they had lost a very good man in Mr. Richards,

but he was bound to say farmers were not very good material on which to work on this question; they were so timid, and so naturally Conservative, and so liable to the pressure of the landowners through their agents, that, except on very extreme occasions, they could scarcely be induced to act with anything like the resoluteness shown in the election of 1868. The county franchise must be reduced to the level of the borough, and wherever there was the importation of that new element into the county constituencies the terrorism of the landlords would be at an end. It was really their duty to pay attention to the agricultural labourers in a more special sense than they had ever found it needful to do in the past, because with them would rise just that force which would settle this question ultimately. Already the working classes in the towns to a considerable extent were on their side. It was true there had been a fit of madness, which would soon pass away. The society must devote itself to this work almost exclusively—in the first place supplying the executive committee with an amount of funds which would justify them in far more extended operations than any which they had undertaken in the past. It must be a period of agitation by the society, and they were called upon by their constituents not to hesitate one moment. Whatever amount of money was necessary must be, and he believed would be, forthcoming. It would be necessary to increase the number of their agents. Old organisations had been found very defective and almost useless under the ballot, and with these large constituencies they must rely entirely upon the platform and the press. They must supply people who did not read newspapers with tracts and leaflets, and must take special steps to establish an agency which would cover the whole country in due time with literature of a readable character, and such as would make its way amongst the agricultural labourers and those who were outside the Parliamentary boroughs. In the North of England they stood in a better position than they had ever done. Of the Liberals returned, those who were disposed to deal tenderly with the Liberal Government, and to lean to Mr. Forster personally, so far as it was possible to do, had been obliged to change their ground very materially. The most notable instance was that of Mr. Baines, who had abandoned the 25th clause, and was now anxious for the universal board schools as well as compulsion. It was a matter of deep regret that Mr. Baines had lost his seat in the House through divisions in the party. Then Mr. Stanfield and Mr. Childers and Mr. Forster must have realised the intense feeling that there was in Yorkshire upon the question of national education and also upon disestablishment. The position of Lord Frederick Cavendish, when he came back to ask for re-election, was a most painful one. He wished to save himself from any commitment on the 25th clause, and refused to give any satisfaction or comfort whatever to his Dissenting constituents. The consequence was, the leading Dissenters of Yorkshire politely told him that he must either change his position or lose their support. After this intimation, he penned a letter, in which he said that the 25th clause was evidently the cause of so much dissension in the Liberal party, that for the sake of union he would be willing to abandon the clause, at the same time wishing to reserve to the poor parent his right of choice. He thought that throughout the country, so far as one had been able to observe what had been passing, their principles had been fairly maintained, and Dissenters had acted wisely and judiciously, and at the same time with earnestness, in the maintenance of their views, and the determination to have some concession from the candidates. He hoped they would not be too anxious for the return of the Liberal party to power. They had a Conservative bluster. He hoped it would be allowed to bite, and that they would not be anxious for its removal in a very short time. The longer the present condition of things existed, the more time would there be for them to concentrate their energies upon the country, and to attend to this work. He believed that before five years were out they would not only have recovered any ground they were supposed to have lost, but would have compelled future leaders of the Liberal party to come to some understanding with them upon ecclesiastical questions. (Applause.)

Mr. E. MIALL said: Everything has been said, and very well said too, which the occasion requires, and yet I should not like to go away from the meeting without saying a word or two to the friends who are gathered together. I confess that for my own part I entirely sympathise with those who don't care. (Laughter.) I think we have attached, perhaps, a little too much importance to the course which this question has taken in the council of the nation, and especially because we have always professed, and I hope with perfect sincerity, that we would not have our question carried into effect by legislation until the people of the country were thoroughly prepared by instruction to receive it. (Hear, hear.) I must say that not the present election only, but previous elections which had taken place, had convinced most of us that a great work of instruction had yet to be done, and that probably we were diverted from the earnest prosecution of that work by the attention which was claimed by the state of parties and by the pressure of events in the House of Commons. I am glad to escape from the Liberal party. (Hear, hear.) They were always against us—I do not mean that part of the Liberal party which we made up ourselves, but I mean the majority of the Liberal party

—the Liberal party, perhaps I might say, on a level with the Liberalism of the nation at large. I am glad to escape from that. I think it has always been an incubus upon our movement. It has insisted so largely upon what may be called respectability, and prudence, and caution, and practicability, and all the other qualifications which keep a man where he is, that I think it is a great gain to us that we are able, at any rate, to move on simply impelled by the force of our own question and our own consciences. We have a very great work to do; the magnitude of it has hardly yet been appreciated. I do not think our own friends have thoroughly appreciated the tremendous nature of the work which they have to accomplish before the successful realisation of our object. It is a great work, but then we are bound to do it—that is to say, it has become a duty to us, and, therefore, we are bound to fulfil our duty, and there is not a higher position in which we can be placed than that in which we have to do our duty under difficulties, and are willing to do it. I do not believe that we shall succeed in our work until we are ready to devote everything to it as far as we are concerned. We may not be called upon externally to do that, but that is what we must be willing to do for the sake of the objects that we connect with the attainment of our end—religious and spiritual objects; for the sake of those objects we ought to be willing to do anything in the world in order that our end may be accomplished. I am glad now that we are going to do a great teaching work. We shall have to reconstitute almost the whole of that part of our machinery which is intended for teaching. We must map out instantly the whole country into districts; we must put a man into every one of those districts, to ascertain what is the state of the district, educationally considered, on this question; and we must go into that with all our trust in the liberality of our supporters, and not simply hoping that we shall not be left in the lurch. I hope at the next conference we shall come to a resolution to spend a larger sum of money than we ever have done before, simply in the work of tuition in regard to this object. (Applause.) You know we may be employed for years in that way, and yet not seem to accomplish much; but when we have filled the public mind with those ideas and sentiments which are in accordance with justice and truth on this subject, the time will come when the flash of conviction, like a flash of lightning, will go right through the country. All those ideas and sentiments which we have been instrumental in placing in the minds of different people will then, as it were, converge upon one point, and become a force, a thunderbolt in fact, to break away all obstructions. That is what we must do; that is the kind of thing we must look at. Different newspapers, and especially the *Times*, just at us as though we were nowhere. Well, the *Times* always jeers at those who are nowhere, and to trample upon the fallen is the height of its manhood. (Applause.) But we shall have the opportunity one of these days of turning round to the *Times* and reminding it of the mode in which it treated the comparative beginnings of this question, or, as it thought, the early misfortune of this question. Well, there cannot be, I think, any better conditions under which we can carry on the work that we have in view than to have a portion of the public press—and those that would call themselves perhaps an influential portion of the public press—doing their very best to hinder our work, because if anything will stir up the spirit of men within them, it is that kind of hindrance which these men thoughtlessly put in the way. I have said this much because perhaps there is a tendency in the present outward condition of the question amongst some of our friends to consider that we are beaten. Well, I do not think that we are beaten in any sense. I think we have been thrown over very much by our generals; I think that we have been as it were jockeyed to a very considerable extent out of a position which we had attained with very great labour,—jockeyed by our professed friends; that is the general feeling I have on the matter. I do not mean that the suddenness of this dissolution was intended to make any deep impression upon the opposite party; but I do think that one of the things which entered into the view of those who recommended those who carried it into effect was that the wretched people would be got rid of, and of course among the wretched people were the members of the Liberation Society. So that there has no strange thing happened to us. We expect, of course, ups and downs in this great battle, and though I do not suppose many of us perhaps will see the end of the struggle, yet we can see it by faith, and we can rejoice in it with exceeding great joy, and in this faith and in this joy we must go on to our future work. (Applause.)

Mr. J. C. COX, of Hazlewood, said his view was more sanguine than the very hopeful statement of the secretary, for he believed they would get more support from the Irish members in the new Parliament than they did in the last. He understood that the attitude Mr. Butt, the Home-Ruler, adopted last session in giving his vote against Mr. Miall caused great dissatisfaction, and it was not in the least likely that his vote on that question would be repeated. He had good reasons also for anticipating that one or two, at all events, of the Home-Rulers were really quite at one with the advanced Liberal party on many of their questions. He was therefore hopeful that they would find on rallying their forces that they were not diminished in any way. One of the most encouraging features

of the last general election was that it had been such a warm time for the trimmers. He was convinced that there was a very fruitful field amongst the agricultural labourers for the work of the society, and that in all the districts where Mr. Arch and his friends had already gone they would find the ground ripe for tilling. Every one of the agricultural labourers' delegates was heartily with them, and they did not lose opportunities of urging on this question. They of the Liberation Society, and the advanced Liberals generally, ought to congratulate themselves much on the more honest and manly way in which, on the whole, they had fought their contests than had their opponents, for no one had ventured to throw in the their teeth any coalition or any connection with the beer-barrel. (Hear, hear.)

The CHAIRMAN, in bringing the discussion to a close, said: We have no reason to feel discouraged at the tone of this meeting of the council. It seems to me that there is a thing going to happen very soon in which our friends ought to be active, and in which we may make a distinct mark. It is well understood that in this new session of Parliament the practical leadership of the Liberal party is going to be abandoned by Mr. Gladstone—at any rate, for a time, and that some new person will put himself forward to lead the Liberals in opposition. I take it, whether we are more or less, we shall, at any rate, be able to show a solid phalanx of some eighty resolute Radicals who are thoroughly with us on this question. It seems to me that these eighty men have only to stand firm, and they can make it a condition of recognising any leadership, that any person who comes forward to lead the Liberal party shall give a distinct and open pledge that he recognises that the true principle is the principle of religious equality, and not the principle of religious inequality. Although, as the leader of a party made up of different sections, he may not pledge himself to actively promote, at present, our view, yet he should pledge himself actively to resist everything sought to be done which is antagonistic to our principles, and put his foot down firmly that nothing should ever be done to increase that amount of religious inequality existing in the country. Further than that, he should pledge himself in every minor question resolutely to act upon this principle, and that nothing should make him break from the party when we have educated it up to the mark of working that out. Some such pledge as this is what we have a right to demand of any man who comes forward to lead the Liberals, and if any man comes forward who is not prepared to give that pledge, we should not recognise him, but stand aloof and act for ourselves. This is just the time when all of us should strengthen and encourage our Liberal friends in the House of Commons, because we know quite well, even if a man is a strong and bold Radical, when he comes to that House the force of party ties is so great that unless he is strengthened by men outside he will be apt to give up some of his convictions and earnestness rather than appear to make a split in the party. That particular point is one on which I would wish to see immediate action by us and our friends throughout the country. (Applause.)

The resolution was then unanimously adopted.

The Rev. HALLEY STEWART moved a vote of thanks to the chairman for presiding over the council.

Mr. John Templeton said: I have much pleasure in seconding the vote of thanks, and especially as Mr. Stanley is not content with merely filling an ornamental position, but identifies himself actively with our movement. We are frequently indebted to him for wise counsels in the deliberations of the executive committee, and I much regret that we have not the opportunity to-day of giving him a welcome as the member for Oldham. In the recent contest in that borough, however, he fought a good, manly, independent fight, which has no doubt made an impression on the constituency that will tell in Mr. Stanley's favour on a future occasion. With respect to our own position and prospects as resulting from the late election, of course we shall accept the situation and make the best of it. The whole tone and spirit of the speeches delivered to-day have been so cheerful and animated, and the response to them so readily given by all present, that there can be no doubt that the friends of this movement will pursue their course with all the earnestness and enthusiasm that have marked it from the beginning. Judging from some of the remarks that have fallen from our leader and friend, Mr. Miall, it seems to me that with the modesty which distinguishes him as much as any of his virtues, he has somewhat depreciated the work that has been done in Parliament during the last few years. My own firm conviction is, that the able and statesmanlike speeches delivered by Mr. Miall himself in the House of Commons, and the discussions that have followed the several resolutions introduced by him, have conveyed to the public mind an amount of instruction vastly greater than could have been communicated in any other way, and with an impressiveness that no other means at our command could have secured. (Cheers.) It is much to be regretted that Mr. Miall is not again returned to Parliament, but we must hope and pray that the rest which he so evidently needs, and which his temporary retirement will secure for him, may so far restore his strength that at no distant day he may once more be able to undertake Parliamentary duties. In the meantime we must prosecute with redoubled energy the work that lies before us, and

by the use of all the means that may be placed at our command endeavour to create that public opinion which will ultimately secure our great object. (Hear, hear.)

The resolution was unanimously adopted, and, after a brief response from the CHAIRMAN, the meeting separated.

The Archbishop of Canterbury has now recovered so far as to be able to leave his bed. All the alarming symptoms have subsided.

After two hours' debating on Tuesday night, the Cambridge University Union passed a motion by sixty-seven votes to fifty-three condemning the policy pursued by the Prussian Government towards its Roman Catholic subjects as inconsistent with "the principles of religious equality."

In a newly-issued charge Bishop Wordsworth draws a moral from the abolition of purchase in the army, and delivers a scathing denunciation of simony, which he affirms to be increasing in the Church. From the *Ecclesiastical Gazette* he cites specimens of its advertisements to show how systematically the unholy "traffic in spiritual things" is conducted.

RITUALISM IN MANCHESTER.—Upwards of 1,200 members of the congregation of Manchester Cathedral have signed a requisition to the churchwardens calling upon them to take steps to arrest the Romish innovations which have been introduced into the services.

ULTRAMONTANISM AND PROTESTANTISM IN FRANCE IN 1873 AND 1874.—Under this title M. le Pasteur Fisch, of Paris, will deliver a lecture in the Lower Room, Exeter Hall, on Monday next, the 9th of March, at eight o'clock. The chair will be taken by the Hon. A. Kinnaird, M.P., and the eminence of the lecturer will no doubt ensure an interesting address, and a good audience. Further particulars appear elsewhere.

THE GERMAN EMPEROR'S LETTER TO EARL RUSSELL.—The letter of the Emperor William to Earl Russell has (the *German News* says) caused an enormous sensation throughout Germany. The great majority of the people cordially approve of the sentiments expressed therein, and except the clerical newspapers, the press is unanimous in declaring that this document ranks worthily with the Emperor's celebrated reply to the Pope. It is stated that the letter was in His Majesty's handwriting, and delivered to Earl Russell by Count Munster.

RITUALISM IN SCHOOLS.—The *Birmingham Daily Post* reports a meeting in Lichfield at which Dr. Lowe, recently made Canon of Ely by Mr. Gladstone, admitted that in the Woodard College, of which he is Provost, confession is encouraged. There were "lively scenes," it appears, between the Chairman, the Bishop of Lichfield, and the Rev. E. Jelf, who came forward, supported by Colonel Dyott, M.P. for Lichfield, to protest against the Ritualistic practices which "Provost" Lowe delights in. Colonel Dyott's protest was received with loud and continued applause.

WHAT IS TAUGHT IN IRISH ROMAN CATHOLIC SCHOOLS.—*Fraser's Magazine* for this month, speaking of certain "Select Reading Lessons," used by 23,000 Roman Catholic boys in Ireland, says:—"This fourth book is on the very principle of the Nationalist newspapers, which scrape together the abuse of England from all the journals of every country under the sun with the view of feeding the anti-English resentment of the Irish masses; it is, in fact, a first-rate school manual for Fenianism, because its most pungent extracts point to insurrection as the approved method of asserting Irish independence."

THE PRESTBURY RITUAL PROSECUTION.—The last formality necessary for the further prosecution of this suit was complied with on Tuesday, in the execution, by the promoter (Mr. C. Combe) and a security, of a bond as security for any costs that may be incurred. It is likely that the cause will come on for hearing in Easter Term; but, whichever way the Court of Arches may determine, the case will probably be carried on appeal to the Court of Final Appeal appointed under the Judicature Act, and it will, in that event, be much later before a final judgment is arrived at. It is already known that the prosecution is being conducted at the expense of the Church Association, and it is now understood that the English Church Union will undertake the cost of the defence, to decide points left in doubt by the Mackonochie and Purchas judgment.

THE ECCLESIASTICAL CONFLICT IN PRUSSIA.—Additional statutes regulating the punishment of ecclesiastical offences have been drawn up, and are now ready to be submitted to Parliament. It will be proposed to leave to the civil authority a certain discretion in inflicting the punishments provided. They may elect, in place of imprisonment, to intern or banish the offending priests or bishops. In order to remove another set of difficulties that beset the execution of the ecclesiastical laws, diplomatic negotiations have been set on foot to settle the territorial limits of the dioceses which at present extend beyond the German frontiers. Ten of the Catholic Bishops of Prussia have signed a joint document, intended to be a fresh protest against the ecclesiastical laws, and also against the allegation that they are disloyal or rebel subjects of the State, that the time may be at hand when the whole Catholic clergy, from the prelate to the village curé, may be prosecuted, condemned, imprisoned, or expelled the kingdom. Under these

circumstances, they recommend their flock to remain faithful to their legitimate pastors and accept no substitutes or apostates in their places. The signatures to this protestation include the Archbishop of Cologne, the Prince Bishop of Breslau, and the Bishops of Limburg, Paderborn, Mayence, Culm, Trèves, Lenka, Fribourg, Ermeland, Munster, Hildersheim. The Berlin correspondent of the *Times* writes:—"Every week clergymen officiating without Government sanction, or venturing upon political attacks in the pulpit, are sent to prison. Every week bishops are distrained or sentenced to fresh fines for the like offences." In Hanover and Hesse, both of them annexed provinces of Prussia since 1866, a number of the Protestant clergy found it impossible with their rigid Conservative tenets to recognise the authority of the new Government. Last week, all endeavours to conciliate recusants having been in vain, some forty were summarily dismissed by sentence of the Cassel Consistory.

JUSTIFIABLE CRITICISM OF STATUTE LAW.—An action, which has been pending for a considerable time in the Sheriff Court of Lanarkshire, brought at the instance of Mr. Page Hopps, Unitarian minister, Glasgow, against Harry Alfred Long, Protestant missionary, both being members of the local school board, for the purpose of having the defender interdicted from pirating a book, written and published by the pursuer, entitled the "Life of Jesus, re-written for Young Disciples," and from infringing the pursuer's copyright in that work, was decided on Friday. The book was published by Trübner and Co., London, at 1s. per copy, and the defendant Long, about a year after its appearance, issued a review containing the whole of the pursuer's book, with notes and criticisms attached to each chapter, and this publication was sold at 6d. Hopps some months ago applied for an interim interdict, which was granted, and afterwards sought to have the interdict declared perpetual. The plea put forward by the defender was that the pursuer could not claim the protection of the law for the book, as it was blasphemous and heretical, denying tacitly or expressly the divinity of Christ. To this the pursuer replied that, apart from the fact that it was written by a Unitarian and set forth the Unitarian view of the Saviour's life, a more unobjectionable book did not exist. Yesterday Mr. Sheriff Buntine declared the interdict perpetual, and found Long liable in expenses. His lordship held that, though the doctrine that Jesus Christ is the second person of the Trinity, is statute law, yet the public are entitled to criticise any part of the statute law, provided they do in such way as not to endanger the public peace, safety, or morality. Mr. Hopps, the sheriff considered, violated none of these conditions, and was entitled to the protection of the law.

Religious and Denominational News.

SECOND QUARTERLY CONFERENCE OF CHRISTIAN WORKERS.

The second of these interesting and useful gatherings took place at the West London Tabernacle, last Friday afternoon and evening. A goodly number of friends met at the first meeting, among whom were Mr. and Mrs. Guinness, with the students from the East London Training College; Dr. Barnardo, Dr. Ellis, Dr. Gladstone, Dr. Paterson, &c. The last-named gentleman opened the conference, after a hymn and prayer, with an address on "Lessons from Past and Present Revivals." The rev. gentleman went at length, in an exhaustive address, into the particular lessons, incentives, and precautions that were to be gathered from the revivals of past times, and the awakenings in various parts of Scotland at the present time were specially referred to. The subject was afterwards taken up in short addresses by Dr. J. H. Gladstone, Dr. Ellis, Mr. Varley, and others, and proved a fitting prelude to the evening's engagements.

After these proceedings, the large company met in the adjoining schoolrooms to partake of tea. This over, the friends, now reinforced to at least 700 or 800, assembled in the Tabernacle, the platform being occupied by most of the leading men of the movement. There were present, among others, Dr. Paterson, Dr. J. H. Gladstone, Dr. Ellis, Rev. W. E. Boardman, Dr. Barnardo, Captain Moreton, Gawin Kirkham, W. Booth, John Vine, Mr. Varley (the minister of the place), Benjamin Scott, F.R.S.A., City Chamberlain, Ned Wright, &c. A hymn having been sung, Mr. Varley, as Chairman, welcomed the large gathering of workers "in the name of the Master," and then engaged in prayer. He afterwards introduced

Mr. Benjamin Scott, F.R.S.A., the City Chamberlain, who expressed the high privilege and deep responsibility he felt in that opportunity of addressing so large a body of Christian workers. He had not come with any paper or set speech, but hoped to become the medium of the teaching of the Spirit of God. He had attended what were termed "revival meetings," and for the pressing invitations he had received might have attended many more. For some months they had heard of the good work of the Lord progressing in various parts of the country. There was the "sound of going," but now it seemed to him that the message he had to deliver to them was "Get thee down, that the rain

stop thee not." The few words he would say would be upon "times of visitation." In the natural world God came near in germinating power, and each season of the year was made to depend upon the other, the combined peculiarity of each being necessary to secure their fruit. The same course of working was observed in the spiritual world, and the voice of God to the Christian was heard, turning their "winter of desolation" into the summer of success. The languor which was wont to come upon the Christian church was the result of individual unfaithfulness. The Divine commands to those upon whom the Lord was about to bring blessing were always conditional, and this he illustrated by Scripture examples, showing that God gave His church times and opportunities, by the employment of which blessing might be obtained. Many readers of history imagined that there was no revival of religion from the Pentecost till the Reformation, but he called to remembrance several times of awakening during the lives of the monks, and of the Christians who were called Waldenses, Bohemians, Albigenses—all of whom were the subjects of renewed life, and were consequently the objects of persecution. The history of these times had been written by monks, who had showed that these people were conversant with Scripture. From that time down to the Revolution awakenings had come under the earnest labours of Luther, Melancthon, Wycliffe, Huss, and others, followed by those of Whitefield and the Wesleys. Under the latter, from the beginning of the present century, religion in America had been revived. In Ireland, in 1850, there had been an awakening in Ulster, while different parts of Wales and Scotland had in later times received the blessing. Mr. Scott was of opinion that they were now on the eve of a great awakening among the huge population of the city of London. Of late much had been said of consecration, which was excellent in its way, but now he thought was the time for them to have their weapons sharpened and whetted, so that they should be ready for the conflict. Mr. Scott then, in an earnest and beseeching manner, begged of his hearers, those who were to be the recipients of any revival of God's Spirit, not to hinder the work by any unbelief. They were apt to say that nothing was too hard for the Lord, but there was one thing which he had found was too difficult for the Lord to deal with, and that was unbelief, either in the hearts of His people or of unbelievers. He concluded his earnest address by urging them to have faith in God, and to feel that His unlimited power was on their side, and the result would be glorious.

A hymn, invoking the presence and power of the Spirit of God, was then sung, and

Mr. Varley read and expounded the 29th, 30th, and 31st chapters of 2nd Chronicles. He deplored the existence among the workers for God of jealousies, just because the brethren did not see eye to eye with each other, and he hoped that henceforth they might be so lost in their work that they would lose sight of everything but the glory of their Master. Quoting from the reading, Mr. Varley went on to show that as "Joseph was to be a fruitful vine, whose branches were to run over the wall," they should be so zealous for God that the blessing might be felt by all the people. After further reading and pointed exposition of a very exhortatory character, the chairman urged them to make Jesus their rallying point, and press forward in their work.

Dr. Barnardo then offered a soul-stirring prayer for deliverance from the bonds of anything like jealousy or self-laudation. Mr. John Vine gave a short address, prefaced with the two following ideas: "Fellowship with Jesus in His sufferings," and "Compassion on the ignorant and those who were out of the way." These he would press upon them as incentives to their soul-reclaiming work. He then narrated, amid many expressions of thankfulness and praise to God, the story of his own conversion, which showed the power of single efforts under the blessing of God. Two other speakers in the body of the meeting confirmed the belief that blessing would come when Christians learnt to "exalt His name together," various circumstances being narrated connected with the revival of 1859 in Ireland. A third person in the meeting trusted that his brethren would soon be so filled with the Spirit of the Lord that they would cease to tell of the things God had done through them, but would only rejoice in the progress of Christ's kingdom.

The Rev. Grattan Guinness said they had come to a most profound epoch in the history of the Church. The thought which he was led to express was that the workers for God had need to go to the Bible for the model of Christian labour. This they would find in the history of Paul, whose counsel was found in the twentieth of Acts. He trusted they would be guided by the same rule as Paul, and "keep back nothing that was profitable." Mr. Guinness deplored the lack of the moral element in most of their preaching, and hoped they would, again as Paul, "count their life not dear to them that they might finish their course with joy," and concluded by asking his audience if they were in the way to do so? Mr. W. Booth briefly addressed the meeting, basing his remarks upon the truth that "it was not by might, nor by power, but by my Spirit, saith the Lord," and this was to be the motto for their future labours.

The large assembly then sang with feeling, "Safe in the arms of Jesus," and the closing blessing was pronounced.

The third quarterly conference will, it is expected,

be held in Dr. Barnardo's Edinburgh Castle, Limehouse, on Saturday, May 30.

THE MERCHANTS' LECTURE.—The Rev. Dr. Raleigh, of Harecourt Chapel, Canonbury, will deliver the Merchants' Lecture during the present month at the Weigh-house Chapel, London Bridge. The service will commence at twelve o'clock every Tuesday morning.

EARL'S BARTON.—The corner-stone of a new chapel at Earl's Barton, near Northampton, was laid on Tuesday by the pastor of College-street Chapel, the Rev. J. T. Brown. Upwards of 6000, has already been procured towards the building fund. The structure will be Gothic, and will accommodate about 350 sitters. It is expected to cost about 1,250*l*. The purses placed on the stone contained 122*l*. 16*s*. 10*d*.

SOHAM.—The Rev. W. Young was publicly recognised last Wednesday week, as pastor of the Congregational Church, Soham. In the afternoon, the usual programme was followed, and the Rev. W. C. Shearer, M.A., classical tutor, Airedale College, discoursed upon the principles of Independency. In the evening, after several fraternal addresses, the Rev. Joseph Chadburn, Poplar, London, spoke to the people upon the subject, "Hearing the Word." The occasion was chosen to make the new pastor a member of the "Pastors' Retiring Fund."

ILLNESS OF THE REV. DR. BROCK.—The numerous friends of the Rev. Dr. Brock, who for many years and until lately was minister of Bloomsbury Chapel, London, will learn with regret that he is now lying seriously ill at his residence at Hampstead. A series of special religious services was held during last week at Heath-street Chapel, Hampstead, of which the Rev. W. Brock, jun., is minister, and on Sunday night last the rev. Doctor was to have concluded the series with a sermon especially addressed to young men and maidens. His place was, however, filled by the Rev. Charles M. Birrell, an early friend and fellow-student of Dr. Brock's, and the Rev. W. Brock, jun., informed the large congregation that his father was then lying very seriously ill, though it was hoped that all would pass over well with care and patience. He also delivered a solemn message to the congregation from his invalid father, who, he said, had set his heart on being present with them that evening.

THE LATE PROFESSOR NENNER.—We regret to announce the death of the Rev. Maurice Nenner, one of the oldest professors of New College. For some time previous to his death he had complained of failing health, and was incapable of much fatigue. It is somewhat remarkable, and at the same time melancholy, that the college should lose within a week two of its professors, Mr. Binney being also the chairman of its council. Professor Nenner was not very much, if at all, known beyond the immediate circle of the students and friends of the college. He was of a singularly retiring disposition, and disliked display and pretension of every kind and in all persons. By birth a German, he was true to the literary habits of his countrymen; his knowledge was full, and cherished apparently for itself. He did not use a tithe of it, as he might have done. Although accurately acquainted with English as a written language, he was lacking in its colloquial use. He spoke with tolerable facility to himself, but with difficulty to the understanding of his hearers. Similarly of his learning: it was deep but not fluent. It was like a well to the water in which you are welcome, if you have anything to draw with; but not like a river that both pleases the eye of the spectator, and enriches the land through which it flows. His influence as lecturer on the Old Testament was very marked upon many students. He was in his treatment of the text and narratives of Scripture rational and scientific, and his philosophy, which was that of Kant fundamentally, was often incidentally but ably set forth in opposition to some views popular in this country. The loss of Mr. Nenner is one that it will be difficult to repair. There are not many Hebrew scholars amongst us, and it is hardly likely that one can be found equal in learning to the pupil of Gesenius who has just passed away. The funeral of Professor Nenner will take place to-morrow at Abney Park Cemetery, and the service will be conducted by the Rev. Dr. Halley in Abney Chapel at twelve o'clock.

THE AMERICAN REVIVALISTS.—For the satisfaction of those who are wishful to know, it has been explained by one of the Glasgow daily papers that Messrs. Moody and Sankey are the guests of Christian friends in the different towns which they visit. Mr. Moody is responsible to Mr. Sankey for the payment of an annual salary of 400*l*., besides travelling expenses; but he has publicly stated that Mr. Sankey, if he wished to make money, could easily make 2,000*l*. a-year by his musical talents. Mr. Moody pays his own travelling expenses, but will not permit any collection at the doors that might be supposed to be for his benefit. The only contributions allowed are what people choose to drop into boxes towards the expense of the meetings. It has been calculated that, as the fruit of the late gatherings at Edinburgh and Dundee, nearly two thousand persons have been converted, four hundred of the converts residing in the latter town. The *Weekly Review* says:—"In Glasgow Messrs. Moody and Sankey are continuing their labours, and the work has been greatly extended since they commenced. Many churches and halls have been filled every day and evening with large audiences; meetings continue to be held with different sections

of the community, and there have been special services for children, Sabbath-school teachers, students, ladies, and also for gentlemen. The Christian young men have been specially interested, and have been led to assist in evangelistic work among other young men, and what a field Glasgow presents may be inferred from the fact that the young men of that city between the ages of fifteen and twenty-five it is calculated number 70,000. Many of the ministers of that city and district have extended their support to the movement, and taken a prominent part in the services. While at all the meetings the greatest prominence has been given to the proclamation of the Gospel, repeated references have been made to the numerous instances of conversion which are occurring, as well as incidents in connection with the movement which have proved very encouraging. A new feature of the work is becoming common, viz., drawing-room meetings, where friends are invited to meet for prayer and to sing hymns. From Perth, Aberdeen, Dundee, Berwick, and the North of England, and from many churches throughout England, we have the most cheering accounts."

Correspondence.

THE DISSENTING DEPUTIES AND THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

MR. EDITOR,—I observe that some of the newspapers regard the fact that Mr. Watson's motion was carried by a majority of only nine (thirty-seven to twenty-eight) as another illustration of the wide difference of opinion on the subject which exists among Nonconformists.

In my judgment, the result of the vote is rather a significant indication of the progress of opinion among a body which has not shown itself to be very progressive. The resolution was of the most thorough-going kind, viz.:

That no system of elementary education will be satisfactory that does not provide for the compulsory election of school boards in all districts; and that all schools connected therewith shall be purely secular; and that in future there shall be no application of public moneys or local rates towards the support of any schools but board schools.

I think that those who know the Dissenting Deputies will concur with me in the opinion that three years ago there would not have been the slightest chance of carrying such a proposition at any meeting convened by them, and indeed, not many Nonconformist meetings of any kind would then have gone that length.

And this conclusion was arrived at notwithstanding the reprehensible attempt, as I think, of the chairman to discredit the motion by his opening speech.

Your obedient servant,

A DEPUTY.

Feb. 28.

MR. FORSTER AND NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—Mr. Forster's work at the Education Department is closed for the present. To judge by the letters and speeches of some Nonconformists the country is to be congratulated upon losing an incompetent, if not a dishonest, servant, whose successor cannot do worse and is certain to do better service in the interests of national education. I am inclined to think, on the contrary, that the nation at large, and Nonconformists particularly, owe a great debt of gratitude to Mr. Forster for what he has done; and while I have no doubt that in a few years his work will be estimated at its true value, it is painful meanwhile to hear Christian men not only censure the conduct, but traduce the character of an honest man as well as a statesman.

I am afraid that many sanguine people, while picturing to themselves what they would like a national system of education to be, have lost sight of the magnitude of the work actually now in operation. It is early, but not too early, to ask what has Mr. Forster done for education in Great Britain? Compare the state of public opinion four years ago with that at the present moment! If Mr. Forster be held responsible for the shortcomings of the Education Act, he must be credited with its merits. Before that Act passed, who exerted themselves in the cause of popular education besides the friends of denominational schools? What amount of interest was shown even by the managers of those schools? The clergy almost entirely regulated national schools, while none knew so well as Nonconformists how miserable was the support and how meagre the active help given to British Schools. The Education Act has roused everybody, national education is no longer a possibility but a reality, compulsory attendance at school, dreamed of as an experiment, is now in active existence, and the opposition which it was feared would accompany its adoption has through the judicious manner of its introduction not been aroused. So thorough has been the interest excited, that there is no lack of competent men to serve upon school boards, and the members of them occupy a position in every respect superior to that of boards of guardians, boards of health, and other local representative bodies. School accommodation has been increased all through the country, and thousands of children hitherto receiving a street education, are now at school. Put on one side the grievance as to Clause 25,

and make the most of the possible harm it may do, and say this is to be charged to Mr. Forster's mistakes and obstinacy (which I do not admit), and compare with it the work actually done as the result of the Education Act, not for any party, nor for any sect, but for the children of Great Britain; and the balance is a result reflecting the highest credit upon the services of Mr. Forster.

From the statements now made by some Nonconformists, one is led to ask whether the Education Act was passed or even framed without great trouble and skill? Was it so easy in the face of the existing National School system to carry through Lords and Commons a bill which aimed at the establishment of board schools, which removed the religious instruction in all schools from Governmental supervision, which made the conscience clause a real benefit to Dissenting parents, and in many ways tended to place the control of public elementary education in other hands than those which had hitherto held it? It is charged against Mr. Forster as a crime that he conciliated the Tory party, and satisfied his natural enemies. I contend it was his straightforward, honest, and earnest dealing which disarmed opposition, and that combination of firmness and tact which characterise him which have enabled him to succeed in a most arduous enterprise. I wish it could be said that all the opponents of Mr. Forster's measure had shown the same patience as he has done, and equally with him compelled the esteem if not the support of those who differ from them.

I do not say the Education Act is perfect, but there are many indications that had Mr. Forster swerved from the line he has pursued to any considerable extent he would have shipwrecked his measure altogether. The specific charges made against him are three:—

- 1st. The maintenance of the denominational system instead of superseding it by a secular system.
- 2nd. The continuance of the 25th Clause.
- 3rd. The increased annual grant to National and British Schools.

Does any sane man believe that an Act to withdraw support from denominational schools, and establish secular ones, could have been passed, or would, if passed, have satisfied the country? Do not all board elections show that the national feeling is strongly in favour of all elementary schools giving both religious and secular instruction? So well is the Act framed, that even the Birmingham round-about plan of doing this can be tried under its regulation? It is untrue to say Dissenters prefer a secular system as of itself the best. Their own conduct for years proves the contrary.

As to the 25th Clause, I suppose, it is too soon to expect its opponents to admit that what they have called a mountain is but a molehill, and as such, when passed, frightened no one, as likely to be a source of danger. To me it is still a mystery that any Dissenter can be uneasy to pay to a National or a British School through the school-rate, and be quite willing to pay a large amount through the poor-rate. If this clause and the increase in the annual grant (which were, perhaps, unnecessary), are all that remains to detract from Mr. Forster's great work, I ask my fellow-Nonconformists to be more just in their judgment and less swift in their censure. I do not fear that the page of history will omit to mention the name of Mr. Forster as the author of one of the greatest and most beneficent measures passed in the present reign.

I am, Sir, your obedient servant,
WM. E. WHITTINGHAM.

Walthamstow, Feb. 27, 1874.

TWO OF THE GOVERNMENT APPOINTMENTS.

To the Editor of the Nonconformist.

SIR,—Please allow me a little space for some remarks on two of the appointments of Mr. Disraeli, which have a special interest for myself and other rural readers of the *Nonconformist*. I refer to the names of Mr. C. S. Read, who is well known as the champion of the tenant-farmers in the House of Commons, and of Sir Michael Hicks Beach, a recognised landlords' champion of the plausible and conciliatory, and yet thoroughly Conservative type. Both these gentlemen are representative men in the agricultural world, and prominent members of the Central Chamber of Agriculture.

Of Mr. Read's fitness for the secretaryship of the Local Government Board, there can be no doubt. As far as knowledge of the details of his work and business-like ability to discharge the duties of his office are concerned, the appointment is eminently satisfactory, and I do not know where Mr. Disraeli would have found a better man for the place. The appointment, too, will be regarded as a compliment to the farmers, who have done so much to place the Conservative Government in power. That the farmers' champion should be a member of the Government, is no doubt in one sense gratifying to his clients, but I fear they have, on the whole, small cause for congratulation. Mr. Read, as an independent member, could press their claims upon Parliament, without being bound to consult the wishes of the Government; in office he will have much less liberty of action. He will be precluded from bringing forward any important agricultural measure without the concurrence of his colleagues. He may, and it is to be hoped that he will, influence them in private, but if unable to bring them over to his views, he will have far less influence in the House than he has had hitherto. With Mr. Read "installed," what for instance, will become of the Land-

lord and Tenant Bill? Is it possible that the Government will take it up in its present shape? Certainly not, without dropping the 12th Clause, and so rendering it a merely permissive measure. Probably not in its present shape at all, if one may gather any inkling of Mr. Disraeli's intentions from his speeches at Aylesbury and Newport Pagnell. No one knows better than Mr. Read that the Premier's "easier solution" of the tenant right question is a delusion and a snare. To make a two years' notice to quit obligatory, instead of one year's notice with compensation for unexhausted improvements, which farmers demand, would be in no way satisfactory to the tenant, whilst it would be still less so to landlords, labourers, and consumers. It is most important that the improvement of land, with the concurrent increased demand for labour, and the consequent increased produce, should be in every way promoted. The Landlord and Tenant Bill would greatly conduce towards such a result: a two years' notice would rather tend the other way, as it would afford scarcely any new inducement to improve, but a greatly increased opportunity to deteriorate. I trust it will turn out that Mr. Read has well considered the interests of his supporters and friends in accepting office, and that he will not allow the important objects of the Landlord and Tenant Bill to lapse through his desertion of them. He was, I believe, condemned undeservedly for not proceeding with the Bill in Mr. Howard's absence last session. If he has given it up now, without reasonable ground for supposing that its ends will be attained by other means, he will have justly laid himself open to the charge of having "sold" the tenant farmers.

The appointment of Sir Michael Hicks Beach as Chief Secretary for Ireland seems to me one of the least wise of Mr. Disraeli's selections. To set a well-known landlords' advocate to govern the discontented tenants of Ireland, must be a mistake. It is very much like throwing down the gauntlet to those who are ready enough to conclude that they have little to hope from any English Government, and who have shown their distrust by sending a majority of Home-Rulers to represent them. Sir Michael Beach's sympathies will be on the side of the Irish landlords, and against the tenants. He probably thinks that the Irish Land Act already goes too far, and will not, therefore, be disposed to recommend its amendment from a tenant's point of view. Yet any impartial observer of the working of the Act must know that it needs amendment before it will be in practice that means of affording justice to the tenants which Mr. Gladstone intended it to be, and which in England it is commonly believed to be. The bill was sadly spoiled by the Lords' amendments, and above all by the acceptance of the 12th Clause, the drift of which was not included in Mr. Gladstone's original scheme. Then litigation under the Act is rendered costly by the possibility of appealing to a higher court than that in which a case is first tried. In short, the Irish tenants complain, and justly in this case, that under the Land Act they have too much law and too little justice. In many other respects the Act needs revision, and until it is amended, the Irish people will never feel that gratitude to its introducers which Englishmen, who do not know where the shoe pinches the Irish tenant, think to be due. The success of the Home-Rule agitation is to a great extent due to the disgust which Irish tenants feel at having the expectations raised by the passing of the Land Act to a great extent disappointed. Does Mr. Disraeli intend to suppress the "velled rebellion," which he declares this Home-Rule agitation to be, with an iron hand, and without any previous attempt at conciliation? If he does, it is easy to understand the appointment of an English squire as Chief Secretary for Ireland, but the wisdom of the step, and the course of action which it implies, is all the more questionable.

I am, yours, &c.,
A COUNTY LIBERAL.

At a Permissive Bill meeting at Newcastle, on Tuesday, Sir W. Lawson said he defied Mr. Disraeli and his majority of fifty to alter the Licensing Act in the interest of the publicans. So far as he knew, Mr. Disraeli had never, during his life, said a single word to commit himself to the publicans.

The Executive Committee of the United Kingdom Alliance have adopted a resolution congratulating Sir Wilfrid Lawson, M.P., and his numerous supporters, on the return of so many friends and promoters of the Permissive Bill to the new Parliament. Another resolution declared that whilst the council deeply regretted that several valuable and able supporters of the Permissive Bill had failed to secure seats in the new Parliament, they rejoiced that other sincere friends of the measure had been elected, so that the temperance party stood with undiminished force to carry forward the movement to an assured consummation.

The funeral of Mr. Shirley Brooks took place on Saturday at Kensal Green Cemetery. Among the mourners and spectators were Mr. W. H. Bradbury, Mr. Charles Dickens, Mr. F. Evans, Mr. Frith, R.A., Mr. Joseph Hatton, several members of the Garrick Club, and several of Mr. Brooke's colleagues on the staff of *Punch*. The service in the chapel and at the grave was read by the Rev. J. Oakley, vicar of St. Saviour's, Hoxton, and there was a large number of spectators. The grave is not far from those of Mr. Leach and Mr. Thackeray.

THE EDUCATION ACT.

THE DISSIDENT DEPUTIES AND NATIONAL EDUCATION.

In accordance with a resolution adopted at a previous meeting, a Conference of the Dissident Deputies of London, and others, was held at the Cannon-street Hotel, on Wednesday evening last, to discuss the following resolution:—

That no system of elementary education will be satisfactory that does not provide for the compulsory election of school boards in all districts; and that all schools connected therewith shall be purely secular; and that in future there shall be no application of public moneys or local rates towards the support of any schools but board schools.

The Chairman, Mr. John Glover, the deputy chairman of the body, presided, and opened the proceedings with an address. He said the object of the conference was to consider the general question of education and the relations of the Nonconformist party to it. It was strictly what it professed to be, a conference, and was not intended as a demonstration on behalf either of the resolution which had been announced, or of any other. Any decision come to would be simply that of the conference, and not of the deputies as a body. He himself attended the meeting in his official capacity, and not as expressing agreement with the resolution which was to be proposed. That resolution stated that the compulsory election of school boards in all districts was desirable, that all schools connected therewith should be purely secular, and that in future no public money should be applied towards the support of any but board schools. From this it would follow that all denominational schools now receiving privy council grants would have to pass from the control of their present managers to that of the boards, and that the religious instruction given in such schools would have to be abandoned. If this were not done they would lose all right to participate in grants from the Privy Council. Even if he approved of the resolution as much as he disapproved of its latter portions, there were some general considerations which, especially at this time, would deter him from insisting upon its immediate adoption. The educational measures of 1870 and 1873 had, notwithstanding some faults, vastly improved the state of educational affairs throughout the country. In London there were half-a-million more children in actual attendance at schools now than there were in 1869. The connection of schools with places of worship which had previously been essential to the obtaining public assistance, was no longer necessary. All boards had now the option of establishing purely secular schools wherever, from the particular circumstances of the locality, it seemed wise so to do. Further arrangements were also being made for the gradual introduction of compulsory measures, which some of the best friends of education throughout the country considered essential to the complete education of the poorer classes. He could not feel the dissatisfaction which the proposed resolution expressed; but rather felt thankful that so much had been done in three short years. Another consideration which weighed with him was that the recommendation of the resolution was opposed to the advice which the Nonconformist party had previously given to the nation; in fact, when he remembered how many educational prescriptions they had published, and how they had contradicted each other, he could not help asking himself whether they had not almost lost the right to advise the nation on the subject. They had said first that the Government ought not to interfere with education at all, that it was the duty of parents to educate their children, and that if the Government interfered at all it would be likely to reduce the sense of responsibility in parents. Now, however, they asked that the State should establish school boards everywhere, and should take steps to compel attendance. A particular reason was formerly given why Government should not interfere—namely, that secular instruction without religious education would be of no value at all, and that the Government could not give religious instruction. What had the nation hitherto done with the advice which the Nonconformists had given it? for he did not like to be continually advising people unless they paid some attention to the advice. Parliament had steadily refused to take the advice, and so had the ratepayers at the first election of school boards. At the second election of school boards the opinion pronounced by the ratepayers was nearly as positive as at the first; and during the past few weeks the nation had again rejected the advice. Of course that did not settle anything as to the truth of the principles—(Hear, hear)—but they were now met as politicians to discuss what action they should take in a political matter, and the recent elections had confirmed him in the opinion that they had attempted too much to force their views upon a nation which was not sufficiently ripe to receive them. As then it would be of no use for them to quarrel about the question of education, he hoped that the result of the conference would be to put that question for the present into a quieter and lower place than it had for some time occupied.

Mr. Samuel Watson, who had given notice of the motion, then submitted it to the meeting. He said that the present plan of electing school boards failed in this point, that it merely elected them where there was defective accommodation. He knew of a denominational school in which accommodation was provided for a large number of children, but which had only eight or ten scholars, and

in that district it was utterly impossible to make any improvement, because there was no lack of accommodation. Mr. Bowstead, one of the inspectors of schools, had said in one of his reports, "I agree that we must come to school boards at last, and I may add that I see no prospect of fulfilling what appeared to be the wishes of Parliament, and making England a well-educated country, unless school boards representing the people, and having powers to compel attendance, be everywhere established." Where school boards have been elected a great improvement had taken place. In Manchester, for the week ending Jan. 7, 1871, the number of children in actual attendance was 26,068; whereas for the week ending Dec. 7, 1872, the number was increased to 36,818. In Oldham, for the week ending 16th June, 1871, the number in actual attendance was 9,146 against 13,374 for the week ending 16th August, 1872. This showed that the formation of school boards with compulsory powers was the only means of bringing the children of the country under the influence of education. He would yield to no man in his love and reverence for the Bible, and he earnestly longed to see the influence of that blessed Book spread throughout the land; but to allow it to be read in board schools would be to violate the sacred privilege of religious liberty. ("No, no," and "Hear, hear.") If compulsory education were established throughout the country, they could not teach the Bible in board schools without violating that liberty. Roman Catholics and atheists would have a perfect right to complain if they were first compelled to send their children to schools, and then to have them taught that of which they strongly disapproved. But a parent might say, "My conscience is injured if you force me to send my child into a school where the Bible is shut out, and I object on principle to my child going into a school where the Bible is not read." That argument looked formidable at a distance; but surely that man had no right to babble about his conscience who wanted to shift the duty of giving religious instruction to his children on to the shoulders of somebody else. If he had a tender conscience, let him teach his own child the truth as it is in Jesus. He himself had attended a day-school where there was no religious instruction, and suffered no wrong in consequence, because his father had a tender conscience, and taught him at home that which he ought to know. (Hear, hear.) But it might be said, "Why not let the Bible be read without explanation?" The answer was, because, in the first place, it would be an insult to the Book. The Bible was too precious to allow it to be treated as a common school-book. If this were done the scenes enacted in schools might almost become ludicrous. For instance, a class might be reading the first chapter of the Gospel according to St. John, and a little might ask, "What does the Word mean?" "My child," the teacher would have to reply, "I must not tell you that. You may read the words, but I must not give you a notion of what they mean that they may enter into your own heart." A similar difficulty might arise with regard to various other passages of Scripture, and Nonconformists ought to set their faces firmly and strongly against such a state of things. One argument used against his views was that if all the schools were secular the number of educated infidels would become more dangerous than the ignorant sensualists. (Hear, hear.) He denied that altogether. (Hear, hear.) It was better to educate man intellectually than to leave him entirely to his animal propensities, even though his spiritual nature was not improved. The argument, too, did a great injustice to the Church of Christ. If it was necessary for the State to give religious instruction in the schools, it was still more necessary to provide for the religious instruction of adults by the establishment of a State Church. (Hear, hear.) With regard to the last part of the resolution, he said when the Elementary Education Act was passed it was passed in a not very creditable way, and it was a great fraud on the Nonconformists of England. ("No, no," "Hear, hear," and applause.) A certain time was given in which building applications might be sent in. That was the biggest sop that the Established Church ever received, and the result was that in 1872 and 1873 the schools connected with the National Society received from Government 478,391l. capitation grants; while the British, Wesleyan, and other schools not connected with the Church of England only obtained 140,156l., Roman Catholic schools, 39,059l., and school board schools only 2,875l. No truly national system of education could run side by side with the denominational system. In the denominational schools the clergy could teach anything they pleased, and in the rural districts sacerdotalism, which was crushing the life out of England, was supreme. (Hear, hear.) He wished the resolution to be passed because the Nonconformist party needed to be educated on this subject, and because he wanted to show England that they were prepared to stand and crush out the old principle of Church and State which was now coming up again. (Applause.)

Mr. Henry Wright seconded the motion. He had come to the meeting because the civil rights of Dissenters had been outraged, and to ask for fair play and justice for his fellow-subjects all the country over. The present Act had caused a great deal of bitterness among religionists—a bitterness to which that of the Parliamentary election was not at all comparable. It was because the school boards were working so well that he wished to see their operation extended to the rural districts, as

well as to the great towns of the kingdom. Directly the State interfered with national education and went to the ratepayers to pay for that interference, religion must logically be left out of the question altogether. Those who said that the Church could not adequately teach religion did the Church a great injustice. Some people objected to the abolition of the voluntary schools, but there were very few really voluntary schools left in England. As far as he knew that at Camden-town, with which the Rev. Joshua Harrison was connected, was the only purely voluntary school in London. In most cases the children's pence and the Government grant together nearly or quite paid all expenses; yet such schools were termed voluntary; while in the poorest districts, where the parents could not afford to pay adequately for their children's education, these so-called voluntary schools could not exist. The result was that without board schools the rich got the money, and the poorest had to do without it.

Dr. Glover said if the exposition of the views of Dissenters given by the two previous speakers were correct, then he was not a Dissenter, although he fancied he was one. A great deal had been said about the hardship of compelling the children of Roman Catholics to attend Protestant schools, but it was a fact that Roman Catholics were willing to be taxed for religious education of which they did not approve, rather than to have religious education entirely excluded. (Laughter.) When did it become a tenet of Nonconformity to exclude religious teaching from the schools? Up to within the last eighteen months Nonconformist churches had received State aid towards the education of their children. This doctrine of sinfulness of the State aiding in religious education therefore appeared to be of very recent origin. It was the duty of the State to teach religion and morals as well as secular matters. (No, no.) To try and foist upon the country secular education was only another form of introducing secularism. (No, no.)

Mr. Carter moved as an amendment:—
That no system of elementary education will be satisfactory that does not provide for the use of the Bible in day-schools.

He objected to the Bible being selected as the only book to be prohibited by the State. When the sons and daughters of England ceased to be taught the glorious truths contained in the Bible, that moment would the degradation and decadence of the country begin. If the Bible were shut out from the day-schools children would get the notion that it was only a book for Sundays, and not to regulate their daily lives. Many poor men were at work all day long, and till such late hours at night that they could not give their children religious education except on Sundays, and unless it was given in the day-schools the children must go without it.

Mr. J. Harvey seconded the amendment. Those who objected to the Bible being read were, he said, confounding theology and morals. He protested against the book which was the greatest authority for morals being prohibited from elementary schools by Act of Parliament. Nonconformists had for years past supported the British and foreign system, and they should continue to endeavour to exclude all creeds and catechisms from the schools, but not to prohibit one book which was the most precious of all books.

Mr. Ellington said it did not at all follow that because Nonconformists had received State aid when religion was taught in their schools, therefore they should permit the State to teach religion in their schools. Dr. Glover was the most extraordinary specimen of a Dissenter he had ever met with. If the Bible were to be taught in elementary schools, which Bible was it to be—the Douay Bible, the ordinary English version, or the Jewish Old Testament? He did not object to the Bible being taught, but to the State teaching it.

The Rev. T. V. Tymms said the chairman seemed to throw upon those who advocated purely secular education in elementary schools the onus of departing from the traditions of their fathers, but was it not inconsistent to say the Government should teach that which Nonconformists had said the Government could not teach? It had been said that secular education was dangerous, but, next to the natural evil of the heart, the greatest obstacle to the understanding of the Gospel was secular ignorance.

Mr. Henry Potter supported the amendment. The Education Act did not ask the State to teach religion; it simply permitted religion to be taught in schools to which money was given for the secular instruction. Nonconformists neglected their opportunity when it was offered to them to build schools, and therefore they had no right now to find fault with the Church of England for doing its duty and securing all the advantage it could previous to the time when the Act came into operation. There was not one word about liberty in the resolution. It began with force, was carried on with force, and ended in force. The only consolation he had in finding the Tory party in power was that they would adhere to the teaching of the Bible in the schools.

Mr. Forsaith said the amendment asked the meeting to declare that it was consistent with the principles of Nonconformity that Bible teaching should be given in schools supported by State moneys. The present Act imposed the religious opinions of the majority in any district upon the minority, and on this principle the Christians of India might be compelled to support schools where in which the children were taught the worship

of Vishna and Siva, for if the principle was true in England it must be true all the world over. Bible reading without explanation was not a religious teaching worth anything. To compel a person to put his hand into his pocket and pay for instruction in a religion which he disapproved, of was not carrying out the golden rule of doing unto others what it was wished others should do in return.

Mr. Tebbutt said it was quite possible to consent to Bible reading and explanation without violating the principle of the separation of the State from religious teaching. The Bible might be used as teaching children to be good citizens, without a word of religion being mentioned. If the Government insisted on the exclusion of Bible teaching, it would throw all the rural districts into hands of sacerdotalists, but at present there was the protection of the conscience clause.

Mr. Carvell Williams said that a fallacy lay at the root of Dr. Glover's whole argument. He (Dr. Glover) wished children to be educated all round, by which he meant that they should be educated morally and religiously, as well as intellectually, and that they should be so educated by the State. The answer to that was that the State could not do it. It had attempted to do so in the case of adults for centuries, and the attempt had been a dismal failure. More recently it had attempted it in the case of children, and it had failed. The reports of the school inspectors showed that the religious instruction given in State-aided schools was not only inefficient, but was often a mere burlesque of religious instruction. There was a danger of things being worse instead of better in that respect, because the results of religious education did not now tell in the school earnings, and were not the subject of inspection, and also because the demand for teachers was so great that religious teachers could not be found in sufficient numbers to impart efficient religious instruction. Nor had the State a right to insist that all teachers should be religious; for if it did so, it would return to the system of ecclesiastical tests which it had now abandoned. He was in favour of confining the State's action to what the State could do effectively and without injustice, and that was the imparting of the elements of secular instruction. In going beyond that it necessarily failed, and also occasioned discord and bitterness.

Mr. Thompson said he was immovably attached to the theory that the Bible should be taught in elementary schools. By establishing compulsory education, and prohibiting the reading of the Bible, the Government would create a revolution. Rather than send his children to a Bibleless school he would go to prison, and would recommend every Christian to do the same.

Mr. Sinclair said that those who advocated religious instruction in England generally changed their views when they went to live in Ireland. The reason was that their principle was only suited for one country, while those who advocated simply secular education in Government-aided schools had a principle which would suit all countries.

Mr. Pryce objected to the resolution on the ground that it was utterly impracticable. It was entirely inconsistent with any view of what could be advantageous at the present juncture. Let them wait a few years and see how the Education Act worked. He regarded that Act as one of the greatest benefits the late Government had ever rendered to the country.

Mr. Jukes supported the motion because he was desirous to see a real religious instruction given to the children. Hitherto that had not been done, because the churches had trusted to the day-school teachers, but if only secular education were given in the elementary schools, the churches would put forth their efforts to give real spiritual instruction. That this would be the case had been shown in Melbourne, and the opponents of the Education Bill were themselves obliged to confess it.

Mr. HOLDER objected to the establishment of school boards being made compulsory. If the Bible were excluded from day-schools, the people of England would be led to look down upon it instead of highly esteeming it.

Mr. DANWET was in favour of Bible teaching in schools, but not by secular teachers. The religious teaching should be left to the churches.

Mr. OLIVER said the resolution proposed something which in his opinion was so coercive as to be little short of tyrannical. Unless the Bible were read in elementary schools there would be nothing to counteract the base literature which was spread all over the country. Thousands of children would get no moral instincts instilled into them at all, if it was not done at the day-school.

Mr. WATSON said a few words in reply, and the amendment was then put to the meeting; 27 voted in its favour, and 37 against it. The original resolution was then put and carried by 37 votes against 28.

A vote of thanks to the chairman concluded the meeting.

LONDON SCHOOL BOARD.—At the weekly meeting of the board on Wednesday, Sir Charles Reed, M.P., in the chair, Mr. Freeman resumed the debate on Canon Gregory's motion for the appointment of a committee of inquiry into the educational statistics of the former board. Several speakers took part in the discussion, which was again adjourned to this day, when it will be proceeded with till concluded.

DEWARVY SCHOOL BOARD.—At a meeting of this board last week, the Rev. N. H. Shaw moved a resolution:—"That the board resolve the Rev. of

children of indigent parents attending schools under the control of the board, but that no fees be paid for indigent children to schools not under the board's control." The vice-chairman (Mr. Neal) seconded the resolution. Mr. Chadwick moved an amendment to the effect that the last sentence in the resolution be omitted. A discussion took place, which lasted two hours and a half. Mr. Shaw's motion was carried by five votes to four.

THE RELIGIOUS EDUCATION QUESTION AT BIRMINGHAM.—At the meeting of the Birmingham School Board on Wednesday, the details of the arrangement made between the board and the Birmingham Religious Education Society were reported. It was resolved that a rent be charged for the use of the rooms at the rate of 9d. per annum per child in average attendance at the classes of the society. The arrangement was to be terminable by three months' notice on either side. Several members of the Church party characterised the scheme of the Religious Education Society as a sham, and predicted its failure. Mr. Geo. Dixon, M.P., said he was not a member of the Religious Education Society, but he protested against the use of the word "sham" as applied to it. He did not think it possible to give any real interpretation to it which should apply to the actions of that society. Mr. F. S. Dale had said most distinctly that the action of the Birmingham School Board in this matter was a violation of the spirit, if not of the law, of the Education Act of 1870. Now as he (Mr. Dixon) happened to be in the House of Commons during the whole time the Act was under consideration, he thought he was as able as any member of the board to form an opinion as to what the spirit of that Act was intended to be, and the conclusion at which he arrived with reference to this point was that the most absolute freedom was intended to be conferred upon each locality, and that if the school board chose to make the instruction in their schools absolutely secular, they had the power to do so. Canon Wilkinson thought the plan of the society was not likely to be a success; he was afraid it would prove a miserable failure. The chairman said that a year or two ago some of those who then formed the minority of the board, expressed in emphatic language their opinion of the scheme of the then majority. They said then, and he said now, that their scheme was one for giving a sham religion at the beck of a fluke majority, and having said that he did not complain if the present minority entertained an opinion equally unflattering. This scheme, he contended, conferred glory, honour, and credit, upon the Birmingham School Board, and its merits were not foreign to the Birmingham Board. The scheme had been tried for the past twelve months in our own colony of Victoria, and had worked satisfactorily. He had not the least doubt that with a little patience the scheme would be equally well received and carried out in Birmingham, and if it were once carried out successfully in Birmingham it would be the settlement of the religious difficulty throughout the country. Mr. R. W. Dale replied, and moved resolutions proposing the adoption of the various recommendations of the committee, and they were passed. For the motion to the effect that the report as a whole should be adopted, the voting was—for, seven; against, one; neutral, six.

THE WESLEYANS AND EDUCATION.—The inaugural address to the students of the Wesleyan Training College, at Westminster, for the session of 1874, was delivered by the Rev. G. W. Oliver on Thursday. Subsequently Dr. Rigg, principal of the college, addressed the meeting. He said he did not profess to be a Conservative, but he was exceedingly thankful to think that the party now in office were never tempted to interfere with the sacred principle of family responsibility. So long as the present Government continued, the churches would be saved from any trepidation on that subject. It was plain that the people of England had been alarmed on the subject of religious education and parental responsibility, and had determined to give a lesson on it that would not soon be forgotten. Many and many a year would pass before there would again be any cause for alarm. It was clear, from an advertisement issued lately by the National Society, that the Church of England was determined not to give up a single one of her schools, and was resolved to make those efficient which were at present inefficient. He was sorry that the effect of the present code was to lead teachers, for financial reasons, to keep their schools low. The Wesleyan Committee had therefore decided on sending a petition to the Lords of the Privy Council suggesting certain changes in the present Code which would make it for the interest of the teacher financially to raise the average as high as possible.

THE NATIONAL EDUCATION LEAGUE.—At a meeting of the executive committee of this association, held at Birmingham on Thursday, Mr. Joseph Chamberlain in the chair, a report was read as to the result of the recent elections, and the following resolutions were passed:—Resolved, "That this committee, while regretting the failure of many earnest supporters in the recent general election, congratulates the members of the League upon the return to the House of Commons of 167 members of Parliament pledged to support the repeal of Clause 25, being a gain of thirty-five over the advocates for repeal in the previous House." Resolved, "That the committee recognise in Mr. Disraeli's declaration in defence of the 25th clause and in the election of Mr. Forster as M.P. for Bradford by the Conservatives, an admission by the leaders of the Conservative party that the struggle in which we

are engaged is distinctly one between Liberalism and Conservatism—with the object, on one side, of founding a national system of education, on the other, of strengthening the present denominational system." Resolved, "That the committee desires to record their conviction that the defeat of the Liberal party is largely due to the disorganisation caused by the educational policy of the late Government, and further to impress their opinion that the restoration of its strength and unity must be conditional upon the leaders of that party accepting as a distinct and leading feature of the Liberal programme the establishment of a really national system of education." Resolved, "That Mr. Dixon, M.P., and Sir Charles Dilke, M.P., be requested to proceed in the new Parliament with the bill and resolution which they have undertaken to introduce during the next session, and that Mr. Henry Richard, M.P., be requested to take charge of the Bill for the Repeal of Clause 25."

FUNERAL OF THE REV. THOMAS BINNEY.

It was inevitable that the funeral of one so widely known, and held in such high regard among the Nonconformist body, as the late Mr. Binney, should assume a public character. That being the case, there was practical wisdom in the determination that the arrangements should be made by a committee—in the formation of which the initiative was, we believe, taken by the authorities of New College, with which, in his later days, Mr. Binney was connected, professionally, as he had previously been connected with it by means of other valuable services. Nothing that loving thoughtfulness, or Christian propriety, could suggest was omitted, and the result was such a demonstration of reverence and of affection for the departed as, probably, has not been witnessed in Nonconformist circles during the present generation.

The funeral took place on Monday last, which, notwithstanding that a thick mist in the early morning threatened to render the day one of moisture and gloom, proved to be dry and agreeable—one of those days which mark the transition time between winter and spring. Any one moving about in the north-east of London would have seen towards noon of that day numbers of persons, in mourning, and a considerable proportion of them of the female sex, quickly making their way, by omnibus or car, or on foot, towards Abney Park, on Stamford Hill, and, if he had listened, would have heard many a speculation as to the character of the approaching ceremony, or reminiscence of the departed preacher. The members of deputations from various societies, and other friends, who it was known would be present, was so great as to make it necessary that the major part of the procession should be formed elsewhere than at the deceased's house. They, therefore, assembled at Upper Clapton (the Rev. H. Gamble's) Congregational Church shortly before twelve o'clock, and from thence proceeded to Mr. Binney's residence—in the same neighbourhood—where they united with the smaller procession, consisting of those who were most intimately connected with the deceased. These last were nearly all either connected by marriage, or close personal friends; Mr. Binney's sons being in Australia. The procession when complete was a lengthened one; there being above thirty mourning-coaches, and a number of private carriages; but, beyond feathers on the hearse, there was no undertakers' pomp, but unpretending plainness and simplicity. On the line of route many shops were half closed and blinds drawn down; while large bodies of spectators lined the footpaths.

On such occasions as these it has been usual to hold the funeral service in the Stoke Newington Congregational Church, hard by the cemetery; but there were good reasons for resorting in this instance to the larger and the handsome edifice in which Dr. Raleigh and the Rev. H. Simon officiate—the Stamford-hill Congregational Church, where Mr. Binney himself had been both a preacher and a hearer. Here a crowd was collected at the doors, but by the issue of tickets, allocating the holders to different parts of the building, and with the assistance of a staff of New College students all confusion, was avoided, and the place gradually and quietly filled, with the exception of the many pews reserved for those who were to arrive in the procession. Nearly everybody was in mourning, and the pulpit and organ gallery were draped in mourning.

Nearly an hour passed before the head of the procession reached the church, and in the interval the soft, low strains of the organ—playing selections from the "Last Judgment," "St. Paul," and the "Messiah"—were heard, combined with whispered talk and personal recognitions. At twenty minutes past one the ministers who were to take part in the

service entered the aisle; then followed the mortal remains of Mr. Binney—in a massive plain oak coffin, covered with wreaths of flowers. Immediately behind were to be seen the tall form of the Earl of Shaftesbury, and the alighter and, probably, to most of those present, the less-known form of Dean Stanley, with the Hon. A. Kinnaird, M.P.; and the deacons of the Weigh House, with the members of the congregation, came next, followed by a large number of gentlemen of various religious denominations. The body having been placed below the pulpit, some minutes elapsed while the vacant pews were filled by those for whom they had been reserved. Nearest the coffin we observed the deceased's brother-in-law, the Rev. J. Viney; Mr. Piper, Mr. Edward Cook, Mr. Wales, and other family friends, Mr. Morley, M.P., Mr. Remington Mills, Mr. H. Mason, and Dr. Risdon Bennett, one of his medical attendants. The public bodies represented among the mourners, with the names of those who were appointed as deputations, were as follows, though, probably, all were not present:—

CONGREGATIONAL UNION.—The Rev. J. G. Rogers, the Rev. A. Hannay, Sir C. Reed, M.P., Mr. J. Scruton, for London; and the Rev. E. Conder, of Leeds; the Rev. D. Thomas, of Bristol; the Rev. Dr. Brown, of Cheltenham, for the country.

NEW COLLEGE.—Professor Newth, Professor Radford Thomson, Dr. Kennedy.

LONDON CONGREGATIONAL UNION.—The Rev. J. Nunn, the Rev. E. White, Mr. R. Sinclair, Mr. T. Walker.

LONDON CONGREGATIONAL BOARD.—Rev. R. Ashton, Rev. I. V. Mummery, Rev. Dr. M'Auslane, Rev. J. de Kewer Williams, Rev. C. Dukes.

CONGREGATIONAL LIBRARY.—Mr. Collins, Mr. Smith, Mr. Churchyard.

LONDON MISSIONARY SOCIETY.—Hon. A. Kinnaird, M.P., Rev. Dr. Ferguson, Rev. R. Robinson, Rev. J. O. Whitehouse.

COLONIAL MISSIONARY SOCIETY.—Rev. J. Beasley, Rev. W. S. Fielden, Mr. J. Spicer, Mr. F. Allport.

MEMORIAL HALL COMMITTEE.—Rev. J. H. Wilson, Mr. G. F. White, Mr. W. R. Spicer, Mr. W. Bloomfield.

MERCHANTS' LECTURE TRUSTEES.—Mr. J. L. Devitt, Rev. N. Hall, Rev. J. Davis, Rev. J. B. Brown.

EVANGELICAL MAGAZINE TRUSTEES.—Rev. Dr. Young, Rev. S. Thodey, Rev. E. Jones, Rev. J. Fleming.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—Earl of Shaftesbury, Mr. E. Shipton, Mr. Hodder, Mr. Williams, Mr. J. Watson.

THE BIBLE SOCIETY.—Rev. S. B. Bergne, Mr. H. Roberts.

BAPTISTS.—Dr. Underhill and Rev. C. Stovel (chairman and chairman-elect of the Union), Dr. Angus (the College), Rev. C. Bailhache and Mr. A. H. Baynes (Foreign Mission), and Revs. D. Katterns, S. Green, C. M. Birrell, S. H. Booth, F. N. Handford, &c.

UNITED PRESBYTERIANS.—Rev. Dr. Macfarlane, Rev. R. Redpath, Rev. Dr. Edmond, Rev. Dr. Morrison.

ENGLISH PRESBYTERIANS.—Rev. Dr. Dykes, Rev. Dr. Chalmers, Rev. Dr. Lorimer, Rev. W. Ballantyne.

WESLEYAN METHODISTS.—Rev. Dr. Jobson, Rev. G. J. Perks, Mr. McArthur, M.P., Mr. J. Whelpton.

But besides these official representatives, there were many well-known members of the Congregational and other bodies to be seen in various parts of the church, and among them Mr. Richard, M.P., the venerable Dr. Moffat, Mr. Edward Baines, the Rev. Dr. Parker, Mr. Carvell Williams, Mr. Charles Shephard, Rev. H. Simon, Mr. A. Marshall, Rev. G. W. Conder, Rev. S. Hebditch, Rev. S. M'All, Rev. R. D. Wilson, Mr. James Clarke, Rev. J. P. Turquand, Rev. E. H. Jones, Rev. Dr. Waddington, Rev. A. Mackennal, of Leicester, Rev. T. Green, of Ashton, Mr. Grimwade, of Ipswich, Rev. G. M. Murphy, Rev. S. Conway, Rev. W. H. Davison, of Chatham, Rev. H. J. Gamble, Dr. Weymouth, Rev. W. Spensley, and the Rev. J. C. Jones. We may add that Mrs. Binney—unseen by the congregation—had a seat in the organ-gallery. All being in their places, and the church being now filled to its utmost capacity, the scene was both striking and impressive. Dr. Raleigh commenced the service by reading the verse, "And I heard a voice" and announcing the hymn, "Hear what the voice from Heaven proclaims," which was sung. Dr. Halley then read the Twenty-third Psalm, a part of the Fifteenth Chapter of the Second Epistle to the Corinthians, and the closing part of Revelations vii. The Rev. E. Mannering followed in prayer, and the 90th Psalm, ("Lord, thou hast been our dwelling place,") was chanted; the congregation being led by a choir. The three ministers who had officiated thus far were men of Mr. Binney's own time; but there now followed the younger men. The Rev. L. D. Bevan, who was for some time Mr. Binney's assistant at the Weigh House, offered a touching prayer, and then followed the address, by the Rev. Joshua Harrison, who discharged what is always a difficult duty with great judgment and much impressiveness.

Mr. Harrison, in his opening passage, said that nothing was nobler than a noble life. In its case, death formed only the dividing line between two stages, whereof the second was infinitely more glorious than the first. He then went on to say that the ministers of Christ differed from each other like the stars, that they might individually reflect some one or other of their Master's attributes. The predominating quality in Mr. Binney was manly strength. His intellect was as grand and majestic as his bodily frame. Mr. Harrison next noticed the peculiar gifts of the departed minister as a preacher, remarking that he partook of the mingled thoughtfulness and ardour of St.

Paul. He yielded to none in reverence for the Scriptures, from which he did not take mottoes to head essays, but texts to be expounded with a comprehensive reference to all that lay around them. He made the Bible itself speak to his audience, and by his graphic, even dramatic skill, caused it to become a living thing. His preaching was original, bold, and manly. He continued to be a diligent student of the Bible to the last. Another feature of his character was his breadth of sympathy. He had an intensely sympathetic nature, took a deep interest in all the great questions of the day, and constantly tried to apply to them the principles of the Gospel. He thought that the world was for Christ, and heard in the popular cry a call for the Christian treatment of social themes. He believed that the Gospel met all man's wants, and would strengthen him in all his struggles, and that Christian principles should permeate all character and all work. He was no partisan, but admired whatever was good wherever he found it; even his attacks on certain ecclesiastical systems being prompted by the thought that they needlessly sundered men who ought to be one in fellowship as in faith. He had a deep and generous sympathy with all good men. A third point in his character was his delight in the worship of the church, which he wished to render devout and elevating. He could not endure flippancy in anything connected with the public worship of God. His prayers were rich fountains of petitions, and were full of glowing thanksgiving, and his work, the "Service of Song in the House of the Lord," had proved a most important contribution to the literature of Christian worship. Mr. Binney was a great power when he came to London, and especially among the young. He was real and true in dealing with men, and pointing out to them God's way of finding rest for their souls. To a man who had led the life he had, there was a temptation to rest at its close, but though weakness came upon him, and with it occasional irritation, he continued to the end to be generous to the young, gentle to the erring, and willing to think the best of all men. He had rendered important assistance to many individuals; for he was a staunch and faithful friend, and his letters beamed with Christian affection. After an allusion to his last illness, the speaker said that he had now passed away from all weakness, and had gone to be "for ever with the Lord." Let God be thanked for his long and useful life, and for an old age full of zeal and goodness. The speaker closed with an affecting appeal to those who might have failed to profit by the life and teaching of the departed preacher, to do so now, that he being dead might yet speak.

Charles Wesley's fine hymn—

Come! let us join our friends above,
Who have obtained the prize,

was then sung, and another prayer offered by the Rev. W. Braden, Mr. Binney's successor, closed the service.

Then the coffin was removed, and, in the order prescribed in the printed directions, the mourners, friends, and a large part of the congregation slowly followed and formed into a procession, which walked to the cemetery, about a quarter of a mile distant. It was, of course, of great length, and the numerous spectators who lined the road might be overheard questioning each other as to the names of the gentlemen of whom it was composed. At the cemetery there was a large concourse of persons, who had been waiting till long past the time at which it was expected the grave would be reached. By a judicious arrangement, the whole space adjoining the Church-street entrance had been kept clear by the police, so that there was no obstacle to the entrance of the procession; but it must have been impossible for all who wished to do so to have approached near the grave, if, indeed, the entire procession arrived in time.

The body having been lowered into the grave, Dr. Allon read the opening passages of the Church of England burial service, and then delivered a brief address. He spoke of the loss they had sustained as individuals and as churches, now that they would no longer hear his teaching, join in his prayers, and be aided by his counsel. Such a career as Mr. Binney's, extending as it did over fifty years, was no common one, whether as regarded what it comprised, or the influence it had exercised. The multitude upon whom he (Dr. Allon) looked he referred to as a proof that the deceased was no common man, and that his influence was not of an ordinary character. He went on to say that Mr. Binney was a godly, loving man, and a faithful and powerful preacher, who for fifty years had attracted to himself some of the intellectual and formative elements of social life, leaders of thought and rulers in public affairs; that he had left to the religious world a heritage of great emotions and influences—he the brother and father whom they now bade farewell till the morning of the resurrection—he who had finished his course and kept the faith—he who had gone up higher to receive his crown of reward.

The Dean of Westminster, who had stood by the side of Dr. Allon—unsurprised, wrapped up in a thick coat, and with velvet skull cap—then in sonorous tones read the closing portion of the Burial Service of his Church; pronouncing the Benediction with great impressiveness, and a ringing voice which must have been heard by those who had failed to hear what had preceded. The sun by this time shone out with mild warmth, and then—not without difficulty and danger of confusion—the crowd pressed forward to look into the grave. It was long before the cemetery was cleared; many lingering

behind to greet friends, some of whom had not met for many a year.

Mr. Binney is interred in a brick grave, in an altogether unoccupied space near the entrance in Church-street; the exact spot being at the corner of the wall on the left side of, and going to, the gates. Though away from the multitude of graves which now throng Abney Park, it is not very distant from the spot where have been interred the remains of Dr. Burder, Dr. Pye Smith, Dr. George Smith, Rev. J. Blackburn, and a number of other eminent Congregational ministers belonging to an age now passing away.

Funeral sermons are to be preached at the Weigh House next Sunday—by Dr. Stoughton in the morning, and the Rev. W. Braden at night.

The Weigh House Chapel on Sunday morning was greatly crowded, and the congregation was mostly in mourning attire, the pulpit and galleries being hung with black cloth. The lessons, anthems, and prayers were appropriate to the solemn occasion. The minister, the Rev. W. Braden, having announced that funeral sermons (as stated above) would be preached next Lord's Day in the Weigh House Chapel, gave the discourse he had delivered before Mr. Binney, which led to his connection with the Weigh House, founded on the words, "Jesus wept."

On Sunday morning, the Rev. J. Baldwin Brown, B.A. (Brixton Independent Church), after a brief and touching allusion to the death of Mr. Binney, said he hoped, next Sunday evening, to speak of the deceased as a minister, and as Dr. Moffat felt unable at present to deliver his promised lecture on Dr. Livingstone, announced on Wednesday, the 11th inst., he (Mr. Brown) would then lecture on the late Mr. Binney, as a controversial writer and speaker, especially in relation to the question of religious equality, which, according to a recent writer in the *Times*, the deceased lived long enough to see was waning. He (Mr. Brown) believed that Mr. Binney entertained just the opposite belief, and he proposed in the lecture to look at the position of the principle of religious equality as it existed when Mr. Binney commenced his public life, and at its close.

The following article appeared in the *Daily Telegraph* last week. Some people are inclined, from internal evidence, to attribute it to the pen of Mr. Matthew Arnold, but this, of course, is only surmise. We quote it for what it is worth, and to our mind the concluding "moral" is based on a fallacy:—

In Mr. Binney, who has just died, Nonconformity has lost one of its ablest representatives, and he will be missed beyond the limits of his own communion. He was a Dissenter and something more. Although his mental ability was far below a commanding rank, he possessed the subtle and indescribable gift of personal influence, and it would have given him a place of honour in any church, or perhaps in any Senate. The graces of physical form-act with more force than we are usually willing to admit, and Thomas Binney was eminently favoured with that mark of distinction. Tall and shapely, he had a head like an Apollo, and he gathered a strangely impressive power in later years, when his locks had grown scanty and gray. He might have sat as a painter's model for a hermit or a sage. When the tall commanding figure appeared in the pulpit or on the platform, with its high and thoughtful brow and its look of nameless dignity, it won a peculiar favour from the audience. Nor did his words belie his looks. He was not precisely eloquent, nor when dealing with the higher themes of human thought did he ever say much that a trained speculative thinker would have deemed of high account. But he was eminently shrewd, pointed, clear, and free from clerical slang. He had cast off the pulpit jargon which was laboriously denounced by John Fetter in his essay on the "Aversion of Men of Taste to Evangelical Religion," and which Carlyle has called "dead, damnable, putrescent cant." His healthy nature would have perfectly understood what Luther meant by telling the young man whom the perplexities of free will and predestination were driving out of his wits to go and get well drunk. The genial reformer meant that men have bodies as well as souls, and that they will become crazy if they let incessant prayers, or vigils, or speculations, about the other world make them forget more earthly pursuits. So true is this, that if St. Anthony and all the other hermits of the early Church could have dined once a week with the Lord Mayor of London, or hunted twice a month with the Pychleys, the world might have been saved from those outbursts of ascetic fanaticism which led to the most detestable chapters in the history of civilised mankind. Mr. Binney had taken that lesson to heart. So well did he know it that although reared in the strictest sect of the Nonconformists he talked like a man of the world. Nay, flinging aside the prejudices of the old conventions, he boldly wrote a book to show that a man might make the best of both worlds. So sensible a clergyman charmed sensible laymen, and he made the Weigh-house Chapel in Eastcheap a favourite resort even of people who had never bowed the knee before the theological gods of Nonconformity. He had travelled much, and had made himself as well known in Canada, the United States, and Australia as he was in England. Everywhere he was the same shrewd, rather hard-headed man, armed with a homely, pithy diction, ready to throw new light on old texts, prone to find English meanings in Biblical precedents, passably yet not ostentatiously orthodox, and able to command the respect of the most irreverent worldling. His clear head would have fitted him to shine in the House of Commons quite as much as in the pulpit; and if he had been caught early enough, he would certainly have become a Minister of State. We hope that his admirers will not be displeased if we add that, despite his contempt for Episcopacy, he would have made a capital bishop. And, in truth, he was a bishop, although no

apostolically-ordained prelate had ever subjected him to the imposition of hands. He was one of those bishops who are consecrated in every Church by their own ability, whose diocese lies in the hearts of their followers, and who wear no mitre save the esteem of their follow-men.

Although far broader than the Dissenters of the old style, who might have suspected his free and easy speech to be the sign of an unsound faith, Mr. Binney was nevertheless a Nonconformist to the core. He did not like the State Church of England, her doctrines, her episcopacy, her subservience to the Government of the day, or her fashion of going through a form of tremendous sanctity in order to seal any choice of a bishop that may be made by the Prime Minister; and he said so with the utmost plainness. No man was prouder of the clergy who left the Church rather than conform to her usages and sign her formularies. No man was more hostile to the idea that the Christian ministers are a priesthood, or that they should claim any homage beyond that inspired by their personal virtues. No man was more eager to maintain that Dissent was not schism, and that the Nonconformists of England had as much right to be called Churchmen as the members of the Church of England herself. He was a valiant soldier of the faith as it was taught by Baxter, Bunyan, and Howe. Like the fathers of Nonconformity, he would not play a silent part, but lifted up his testimony both by pen and tongue. If his pen lacked the finer graces of rhetoric, it was racy and forcible. Mr. Binney had the knack of writing pamphlets, and he made much use of that dying form of literature. No doubt he drew his taste and his aptitude for pamphleteering from study of those Nonconformist fathers who believed in the evangelical use of hard-hitting, and whose resounding blows rang through the theological war of the past. In the time of Cromwell he would have dealt out hard measure to the followers of Laud. In the time of Charles II. he would have sturdily attacked those sycophantic prelates who displayed the fervour of their Christianity by flinging the dust of the court, by praising the protector of Nell Gwynn, and by persecuting Dissenters. He was, in fact, a man of war from his youth. But he had fallen in such degenerate times of toleration that he found no higher themes for his keen polemical skill than the Gorham case, the Deceased Wife's Sister's Bill, and the ornamental side of Ritualism. Thus, he was like a man who, after studying strategy under Moltke, should never be required to lead his troops against anything more formidable than an election mob. It is true that the controversies which perplex our time are more searching and important than the strifes which taxed the energies of Milton and Owen. But the battle is no longer waged within the four corners of the sects. It has rolled out into the world, and the combatants are not the clergy alone, but also men of science, speculative thinkers, and the whole race of eager students. Mr. Binney was too able to waste his time in the useless threshing of straw that had been a hundred times threshed already, and his practical instincts led him to the living questions of the day; but he did not go far enough afield for the subjects of profoundest moment. He never allowed us to forget that he was a Nonconformist, and we dare say that is the title of which he was proudest. So be it; for it is indeed an honourable distinction. The world, however, seeks another kind of distinction in its greatest teachers, and the fact that he was so emphatic a sectarian cut him off from most of his countrymen as a thinking influence.

That is a grave fact for Nonconformity. What is the difference between such an ecclesiastic as Dean Stanley or Dr. Newman and such an ecclesiastic as Mr. Binney? Why do the eminent Protestant Episcopalian and the eminent Catholic wield an influence beyond their own communion such as the eminent Congregationalist never approached? They are abler men, it will be said. Granted; but that will not explain the superiority of their power, for Mr. Binney was abler than many who are leaving a deeper mark on their generation. Dean Stanley, it may also be suggested, holds dogmatic creeds loosely, and so speaks to students like one of themselves. Granted again; but Dr. Newman has encased himself in triple mail of dogma. He is a very Goliath of Catholicism, the staff of whose spear is like a weaver's beam, and he smites all who deny the least of a thousand inscrutable propositions. Yet he has done more to change opinion than any man of his time except John Stuart Mill and Carlyle. What, then, is the secret of his influence? It is the possession, in a consummate degree, of that which is vaguely called culture, and which gives the recipient of it the sense of intellectual proportion. By the study of the past and the present, by the constant scrutiny of the best thoughts of the ablest men, and by the habit of noting the subtlest and most shifting shades of mental or moral signification, the mind knows at a glance what are the questions of critical importance, not for a sect merely, but for a generation, and what arguments will go like a ploughshare through the heart or mind. The greatness of Newman as a writer and a thinker is seen in the fact that, although a mediæval dogmatist born out of due time, he always displays that side of his tenets to which the beliefs of his opponents have an affinity, and always uses arguments which tell on any trained mind; whereas such members of his school as Dr. Pusey are the mere black-letter antiquaries of theology. Dean Stanley possesses a similar power. He is not a polemic at all, and never does he shine less than when he argues. Yet his genius, his intellectual and moral sympathy, tell infallibly what are the questions of real moment, and make him discard as mere lumber what a mechanical orthodoxy would hold to be the one thing needful. There is no reason why Dissent should not produce such men if it would remember that "New occasions teach new duties; time makes ancient good uncouth." But it never will give birth to men of national influence so long as it endeavours to shut itself in a theological cell which was built two centuries ago, and which it has now outgrown.

The Prince Imperial, youthful as he is, would appear to be showing himself to be possessed of a degree of common sense which does him great credit. He strongly objects to the proposal to get up a demonstration at Chislehurst on his birthday, and has written to Paris notifying his wishes in that respect.

ULTRAMONTANISM and PROTESTANTISM in FRANCE in 1873 and 1874.

A LECTURE will be given (God willing) in the LOWER ROOM, EXETER HALL, on MONDAY, the 9th March, by M. Le PASTEUR FISCH (from Paris), at Eight o'clock. The Chair to be taken by the Hon. A. KINNAIRD, M.P. Admission by Ticket.

Apply personally to Messrs. Hatchard and Co., Piccadilly; Messrs. Nisbet and Co., Berners-street, S.W.; Partridge and Co., 9, Paternoster-row; or by Letter to Mr. Watts, Foreign Aid Society, 10, Exeter Hall, Strand, W.C.; and Rev. R. S. Ashton, Evangelical Continental Society, 13, Blomfield-street, London Wall, E.C.

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NONCONFORMIST LIBERALISM.

The following passages are taken from a manifesto which was published and advertised widely during the recent Parliamentary contest in the Tower Hamlets, and which was headed thus:—

"THE TOWER HAMLETS NONCONFORMIST LIBERAL ASSOCIATION."

"The Committee of the above have held two meetings during this week to consider the action to be adopted in consequence of the dissolution of Parliament. A strong expression of opinion was elicited that Mr. Gladstone had not fairly considered the position of Nonconformists in his recent address, and that the time had arrived for more active steps to be taken to advance the principles they consider of paramount importance. The claims of the various candidates were carefully considered. . . .

"Captain Maxse, by his advocacy of the opening of the 'Museums' on Sunday, and his sympathies in favour of 'Home Rule,' precluded a consideration of his name.

"The Committee, after careful consideration, passed the following Resolution:—'That, under the circumstances in which we are now placed, and having regard to the interests of the "Liberal Party," it is deemed advisable to urge upon all their friends the support of the old Members Messrs. Ayrton and Samuda.

"(Signed)

"THOMAS SCRUTTON, Chairman.

"R. GLAUDING, Vice-Chairman.

"J. THOMAS, B.A., } Hon. Secs."

"E. J. BOON, }

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RETURN of the JUBILEE SINGERS to LONDON.—Their FIRST CHORAL MEETING will be held in the METROPOLITAN TABERNACLE on WEDNESDAY, March 18th, at Seven o'clock. C. H. SPURGEON will preside. Tickets, 2s., 1s. 6d., and 1s., from Passmore and Co., 4, Paternoster-buildings, and C. Blackshaw, Tabernacle, Newington.

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TO CORRESPONDENTS.

"E. C. W.," "Samuel Sharpe," and "W. G. Crory."

—Crowded out this week.

"A Liberal" sends us a rejoinder to the letter of the Rev. Holden Byles, relative to the rejection of Mr. Edward Baines at the recent election for Leeds, which we do not think it expedient to print. Apart from all antecedent incidents, it is clear that Mr. Baines would have been re-elected but for the unwarrantable appearance of Dr. Lees in the field. For the rest, it is hardly worth while for Liberals, now that they are down, to indulge in recriminations. Let "by-gones be by-gones." We have all had a severe lesson, and that lesson should, at all events, inculcate mutual forbearance, if not the healing of all differences, among those who are pursuing the same common object.

ERRATA.—In the letter of Mr. Lewis James in our last number, there were one or two typographical errors. The reference to political ignorance in Wales should have been to "a great" and not "the greater proportion of the people." For "every nook of this large country" read "county," and for "a mob of the well-organised Tory forces" read "a rush of the," &c.

The Nonconformist.

WEDNESDAY, MARCH 4, 1874.

SUMMARY.

THE new Parliament will meet to-morrow for the election of the Speaker, to which office Mr. Brand will no doubt be unanimously reappointed, and next day he will present himself to the House of Lords, where the Lord Chancellor, according to the usual formula, may be expected to signify "Her Majesty's gracious approval" of the choice. Then the "swearing-in" of members in batches will commence, and be continued over the sittings of Saturday and Monday. By Tuesday, at latest, new writs will be moved for the vacancies caused by the acceptance of offices under the Crown by the new Ministers, and then Parliament will adjourn till the re-elections are over. The real work of the session is not expected to commence till the 19th, when the Queen's Speech, announcing the policy of Mr. Disraeli's Government, will be delivered.

This will leave barely a fortnight before Easter, during which time, whatever else may happen, something must be done relative to the income-tax, which expires on Easter Sunday. It seems to be expected that the Government will propose that the tax shall be continued for another year at a threepenny or twopenny rate, with the promise of a complete statement of their financial policy when Parliament reassembles. Should the income-tax be retained at the higher rate, Ministers may, as

suggested by Sir H. Selwin-Ibbetson, the new Under-Secretary for the Home Office, in addressing his constituents, offer to exempt all incomes under 300*l.* a-year, with a prospect of the gradual extinction of the tax. This would absorb 1,100,000*l.* of the surplus of five millions, and leave Sir Stafford Northcote a very wide margin for other financial operations. The new Government are strong, and will be able to carry whatever they may think fit to propose. But the country may safely reckon upon an increase of expenditure as one of the results of a change of administration.

The minor Ministerial appointments are nearly completed, but have evidently caused much trouble to the Premier. Mr. Disraeli has persuaded the Duke of Abercorn to resume the office of Irish Viceroy, with Sir H. M. Beach, who is nothing if not an Englishman, as Chief Secretary. He has thus furnished the Home-Rulers with a grievance to start with. Sir Charles Adderley, who is great on sanitary questions, is to preside at the Board of Trade; Lord H. Lennox, whose naval experience is considerable, becomes First Commissioner of Works; and Mr. Solater-Booth is the head of the Local Government Board; while Sir Massey Lopes, who has made the question of local taxation his hobby, finds himself a Civil Lord of the Admiralty; and Mr. Bourke, who has studied our Indian policy, is installed at the Foreign Office under Lord Derby. The Premier must be sorely perplexed, or bent upon "muzzling" the Independent Conservatives, when he has found himself under the necessity of making Mr. G. C. Bentinck Secretary to the Board of Trade! There may be good ground for restricting the responsible advisers of the Crown to a dozen Ministers, but the Prime Minister and his colleagues will probably discover the inconvenience of such departments as the Board of Trade and the Local Government Board not being directly represented in the Cabinet. All this, however, will signify but little if the leadership of the Opposition is for a while to be put in commission, and the Conservatives are, as Lord E. Cecil suggests, "to do very little indeed in the next two years, except to tone down the revolutionary legislation of the last few years."

Though the re-election of none of the newly-appointed Ministers is likely to be seriously opposed, there may be vacancies caused by judicial decisions on election petitions, which will enable the Liberals to test the reality and depth of the Conservative reaction. It can hardly be doubted that the return for Hackney will be declared invalid. Sir Charles Reed, unable to discharge with comfort the double duty of a member of Parliament and chairman of the London School Board, has wisely preferred the alternative of continuing his valuable services in the cause of education. By universal acclaim, as well as by the decision of the leading Liberals of Hackney, Mr. Fawcett has been nominated as his most suitable successor, should a vacancy be declared. In the face of such a candidate, and of so thoughtful a statesman, whose presence in Parliament is sorely needed at a time when the Indian famine has become an anxious question, Tory opposition will, we hope, be of little avail.

Two vacant seats in the French National Assembly have been filled by Republicans—M. Ledru-Rollin, who has been in the habit of regarding universal suffrage as a Divine-right principle, when he has had it under his own control, and M. Le Petit, the protégé of M. Thiers. In each of these elections, however, the majorities, contrary to former experience, were small. The Government, deserted to a great extent by the discontented Legitimists, and worried by the aspiring Bonapartists, have come to an understanding with MM. Casimir Périer, Léon Say, and other members of the Left Centre, and may perhaps adopt a more liberal policy. Just now they are pressing the Committee of Thirty very urgently to complete their constitutional scheme.

There is bad news from Spain. While the Cartagena Cantonists were carrying on their fanatical rebellion, the Carlists were organising and swelling their forces in Biscay, occupying the strongest strategical positions, and have at last laid siege to Bilbao. General Moriones has found them to be as invulnerable as a porcupine in their defensive mountain passes, and his army have lost so heavily in its offensive operations that he has sent to Madrid an urgent demand for reinforcements. Marshal Serrano, who has meanwhile been elevated to a position above the Ministry analogous to that of Marshal MacMahon in France, has gone with troops to the seat of war, where he will encounter a disciplined foe very strongly placed, and will have hard work to prevent the fall of Bilbao. The easy-going Spaniards are thoroughly roused by the unpleasant news from the north, for the Carlist cause has few sympa-

thisers except the priests. The summer may come and go before this troublesome and costly insurrection is suppressed.

The Emperor of Austria has returned to Vienna well pleased with his visit to St. Petersburg, and the Duke of Edinburgh and his Russian bride are going through a course of festivities in Berlin, to be repeated at Brussels, prior to their arrival in England on Saturday next. The events that have occurred in the far north have not been without political importance. The Czar has been revealed to us in his most pacific aspect. England is in high favour with himself and his subjects, and the *entente cordiale* is now as well established with the Kaiser as with the German Emperor. The proper corollary of this general understanding—France, of course, being left out—would be a reduction of armaments, but such a policy finds no favour at St. Petersburg or Vienna, and least of all at Berlin.

America is the land of novelties, the most marvellous of which has been reported in recent correspondence. "The Women's Whisky War" in Southern Ohio, Indiana, and Kentucky, quite eclipses in its immediate and startling results, the late Father Mathew's temperance crusade in Ireland. The object in view is to stop the sale of intoxicating drinks, which is attempted by a novel system of "moral suasion" brought to bear on the saloon-keepers, who are requested to close their establishments. The *modus operandi* of the temperance reformers is thus described:—

The liquor-sellers naturally refuse to abandon their business, and the result is that their saloons are declared in a state of siege, the offensive operations of the besiegers, who are all women, being vigorous, yet peaceful. Meeting in a neighbouring church, they march in procession to the saloon, the church bells ringing to give them encouragement, and they encamp in front of the building, where they open a meeting, at which appropriate hymns are sung, and prayers offered for the conversion of the soul of the recalcitrant saloon-keeper. At the same time the names of all visitors to the saloon are taken and publicly proclaimed, together with the number of each visitor's children, and how he treats them, and other interesting family items. This thing, which attracts large audiences, goes on until the saloon-keeper surrenders, when the whisky barrels and beer-kegs are stove in amid great rejoicings. In some cases the prayer-meetings are kept in perpetual session, relays relieving the participants, and in one town the fair missionaries have a shanty on wheels which they drag round and establish wherever a siege becomes necessary.

This strange movement has been for the time being most successful. In a score or so of towns in Southern Ohio some eighty saloons have been closed by these female missionaries, and the liquor-traffic has decreased in such places two-thirds. The *Times* correspondent says, "It is difficult to over-estimate the enthusiasm or earnestness of the movement, which enlists the sympathy of the best people of every town and village, and where resistance is met the energy and perseverance shown are tremendous, the women in more than one case declaring their intention of going to gaol rather than obey the legal writs issued to restrain their prayer-meetings in the streets." The writer adds:—"It is quite probable that the war will soon break out in Cincinnati, the largest city in that section of the country, and the liquor-dealers are already preparing for it by offering to furnish liquor free to all who will hold out against the women." Our contemporary, the *Christian Union* (New York), is not very sanguine as to the ultimate outcome of this remarkable movement, and says:—"We frankly confess our fear that, when all the results, temporary and permanent, of this new movement shall be summed up, the showing will be a disappointment to the friends of temperance. We are very sure that such a result can be averted only by the utmost efforts to keep the movement on the high ground of religious principle, and thus to save it from the dangers that attend all such excitements."

COOMASSIE CAPTURED AND OCCUPIED.

THE latest intelligence which has come to hand, at the time of our writing, is contained in a telegram from Sir Garnet Wolseley, in which he made the announcement that he had reached Coomassie, that he was then in occupation of the place, that the Ashantee King had left his capital but was staying at no great distance from it, that on the morrow he was to come in and sign a treaty of peace, and that on the day after the general and his little army would be on their way back to the Coast. Since the arrival of these tidings in England, vague rumours, traceable to no authentic source, have been creeping about society, to the effect that on the return march Sir Garnet Wolseley had been intercepted and surrounded by his multitudinous foe, and that the British public must hold itself prepared to receive in-

formation of a serious calamity by the next telegraphic despatch. The rumour is not devoid of probability. It is one which an active imagination might very easily concoct out of the materials supplied by the foregoing accounts from West Africa. It cannot be denied that hints of disaster do, as it were, wing their way most mysteriously from place to place without leaving behind them any evidence whatever of the source whence they have come. But in the present instance the rumour is born of apprehensions felt at home, for there has been no arrival from the Gold Coast since Sir Garnet's last telegram was received. We have no doubt that, as was the case after the news of the Battle of Amoaful reached the country, gloomy forecasts will be speedily dispersed by the next despatch, announcing the successful close of the campaign.

Assuming, then, for the moment, that a treaty of peace has been signed by King Koffee Kalkalli, and that our troops are already fairly on their way home, we may, following the example of the Queen, pay a sincere tribute of applause to the general and his troops for the spirit and manner in which they have conducted their difficult and dangerous enterprise. Looking at the affair simply in the light of a military exploit, one cannot withhold from Sir Garnet and his little army that expression of admiration which is extorted from us by their merits. High moral as well as physical qualities were demanded by the exigencies both of the march and of the conflict, and, so far as information yet extends, have been in active operation. The caution, the forethought, the inventive resource, the estimate of character, the penetration of mind, the indomitable will, and the unflinching courage, brought under requisition for the subjugation of the Ashantee King and people, would have done honour to any body of men in any undertaking, however peaceful and beneficial in its character. It is not because we entertain a distaste for the military profession, nor because we think the object immediately in view was questionable as well as profitless, that we should hesitate to render to those who have been engaged in it that full meed of praise which public opinion usually ascribes to men who have accomplished a victorious feat of arms. The business they were entrusted to do by the nation may be intrinsically worthless, but, at any rate, it has been well done. For the former, statesmanship is responsible; of the latter soldiery deserves the entire credit. Hence, quite irrespectively of the sentiment we have been wont to entertain of the essential barbarity of war, whether with civilised or with savage nations, we are not ashamed to offer to Sir Garnet Wolseley and his colleagues the heartiest congratulations which their qualities in conducting the expedition call for.

But when all has been done in this direction which the occasion will justify, the reflection inevitably occurs to (we should suppose) every thoughtful mind, *quantum valet*. What have we got in return for our expenditure of life and treasure? What good has been achieved for humanity? Passing by the mere money cost of the expedition, and confining our consideration exclusively to the loss of life which it has occasioned, who can pretend that we have received for it an equivalent calculated to reconcile us to the sacrifice we have made? What anxieties, what yearnings of the heart, what terrible misgivings, what apprehensions of bereavement, what imaginary visions of suffering and woe, have gone forth from thousands of homes, even in this country, in the wake of the British army on its march to Coomassie? Nor are we entitled to treat as of no importance the much greater amount of solicitude and anguish excited in the bosoms of countless Ashantee households. The privations, the disease, the wounds, the exposure, the strain upon the spirits, the disappointments, the deaths, involved in this "little war" with Ashantee—what have we got for them all? What could we reasonably expect to get? What satisfaction can we offer to those whose tenderest ties have been strained to the utmost for several months past, and have in many cases been ruthlessly snapped asunder? What lesson have we taught the world beyond this—that weapons of precision compensate for want of numbers, and that the brute courage of the savage stands about on a par with that of the civilised. "Anger," the ancient proverb tells us, "is a brief madness." War is nothing better than a prolonged and methodical madness. We all acknowledge this in theory; we all disregard it in practice. But, surely, high statesmanship, if it is to count for anything, should resolutely combat this infatuation of mankind, and take some pains at least to stay its ravages.

What will be next done with our Gold Coast Protectorate? There was a plausible excuse for it once; there is none whatever now. It is

by no means certain that our trade with the West African races is any more secure or productive in consequence of the armed protection which British power extends to certain native tribes. Can any one point out to us the moral advantages we have conferred upon the Fantees, or put before us the probabilities of our raising the Ashantees by dint of arms in the scale of humanity? As a nation, we are responsible to God and man for what may come of our doings on the Gold Coast. Unhappily, we are not very deeply impressed with a sense of the responsibilities. We go blundering on in old grooves as if it were ordained by fate that we should do so. Every now and then we have to pay a heavy penalty for our obstinate persistence in a policy which we know to be rotten to the core. When will our people, our Parliament, our Government, have the good sense to turn aside from paths that they are convinced lead only to evil? Lord Carnarvon enjoys a high reputation; can he not induce the Government, of which he is a member, to turn over a new leaf in regard to this matter?

THE MARTYRDOM OF MR. FORSTER.

IN another column will be found a letter on the ingratitude of Nonconformists to Mr. Forster by our able correspondent Mr. Whittingham, to whose views on this subject we gladly give publicity, and on whose arguments in support of those views we think it desirable to say a few words. He urges in effect that the late Vice-President of the Council is a very ill-used man; that the Elementary Education Act was a good practical measure, which has already extended instruction to thousands of previously neglected children; that it was the best measure which could possibly be passed in the then existing and still continuing state of public opinion; that the 25th clause is a very poor little stalking-horse for Nonconformist objectors to ride; that the Tory abettors of the Act were not "conciliated," but "disarmed by straightforward, honest, and earnest dealing"; and that it is "painful to hear Christian men not only censure the conduct, but traduce the character, of an honest man as well as a statesman."

To the last sentiment we are not going to offer a single objection. On the contrary, if Mr. Whittingham has really heard any criticisms of Mr. Forster which can be justly described in such language, he has our hearty sympathy in the condemnation he expresses. For our own part, while we have ventured freely to declare our feeling of the conservative and illiberal tendency of much in the late Minister's reiterated opinions and accomplished legislation, we are not conscious of ever having forgotten the respect that is due to an upright opponent, distinguished by strong convictions and patriotic aims. But if the question were asked, should we, as representing the party of religious equality, be content to see the ex-Vice-President of the Council become the vice-leader of the Liberal Opposition, our unhesitating answer would be—decidedly not. And Mr. Whittingham's pleas do not in the least shake our convictions. It sounds no doubt very plausible to say that "if Mr. Forster be held responsible for the shortcomings of the Education Act, he must be credited with its merits." But we are by no means sure of this. The merits of the Act do not consist in any inventions of its originator. They consist simply in its more or less effective embodiment of a public opinion which had for years, nay, for a generation past, insisted that the ignorance of the people was a disgrace to the country, a disgrace from which no Privy Council Committee would ever redeem us, and which could be remedied only by some sort of communal, or municipal, system of schools under local management. Long years before the present Prime Minister discovered Mr. Bright's proposal of household suffrage to be a genuine Conservative measure, the latter had predicted that amongst its first effects would be a system of national education. It may be said indeed that the work of a great Minister is precisely such as we have indicated; not to create public opinion, but to embody in the form of law that which is already formed. Granted; but public opinion is for the most part a vague floating force, with something of a tide in it, the direction of which statesmen interpret for the most part according to their sympathies and desires. Now what we charge against Mr. Forster is that he put the Tory interpretation rather than the Liberal one upon a public opinion concerning the general drift of which there could be no dispute. Whenever there was a shade of doubt the ecclesiastics and the Tories always had the benefit of it.

In 1870 a strong united and energetic Liberal party existed, a party well able to force the

adoption of a very large scheme of educational reform in the teeth of Tory opposition. We do not for a moment maintain that opinion was ripe—as, indeed, it is not ripe yet—for the adoption of the only conditions on which perfect religious equality can be maintained. On that point we agree with our correspondent. But at least the Liberal party were prepared to insist on the division of the whole country into educational districts each with its own school board; on a more effective conscience clause for all classes of elementary schools; on the instant cessation of building grants to the sects; on the institution of national training colleges for teachers; on the substitution of a Ministry of Education for the Committee of Council; and above all, on the necessity for some gradual method of transformation, by which State-aided sectarian schools might be merged in a more national system. Of course Tories and ecclesiastical lords would have kicked against such proposals. It is their nature and office to do so. But Liberal leaders were sent into Parliament with a majority at their backs precisely for the purpose of overcoming this very natural obstinacy. Now, in that state of Liberal opinion, what did Mr. Forster propose? Our correspondent forgets the original character of the bill as first brought forward. It not only failed to protect the poor village Methodist against clerical tyranny, but it allowed sectarian teaching, with all the paraphernalia of catechisms and creeds, to be given in board schools, by the denomination which happened to have the majority of votes. It permitted school boards to pay direct subsidies to clerical schools out of the rates. It set no period to the hopes of denominations hungering for building grants. Its conscience clause was of the most unsatisfactory character. No doubt these defects were partially remedied in the passage of the bill through the House of Commons. But how was this accomplished? By modifications wrung bit by bit from the Ministry and their Tory allies. We venture to hope that our correspondent will not think we are “trading” any man’s character if we maintain, that a statesman whose legislative activity makes such an anomalous muddle of party politics, treating his opponents as the party in power and his own friends as the Opposition, to be grudgingly appeased, is scarcely a desirable leader.

Mr. Whittingham makes very much of the zeal shown by denominationalists, and especially by the clergy. We do not care to dispute it, though we think that the story of the episcopal and royal patronage by which the National Society succeeded in eclipsing its earlier and more generous rival, conveys a very different moral from that of trust in priestly enthusiasm for knowledge. But granting all that he says, we entirely deny that any amount of zeal can give to priests or their allies a vested right to any privilege whatever in national education. Public opinion in 1870 was in favour of superseding them, gently and gradually, but firmly. Whose fault was it that no decisive step was taken with that view? Who was responsible for the sudden expansion given to an old-fashioned and decaying system? Who increased with ill-timed lavishness the vested interests of clerical monopoly, and multiplied the strongholds of ecclesiasticism which the party of progress will have to storm in the future? The man who did these things is no doubt honourable, brave, upright, and able. But he so thoroughly misunderstands and misinterprets the real drift of Liberal opinion on some of the most important questions of the immediate future, that as a political leader he entirely fails to command our confidence. As to the 26th Clause, Mr. Whittingham is perfectly welcome to ridicule it as a “molehill.” So it is, in itself. But a stone only the size of a molehill, when skilfully inserted in the crown of an arch, will keep a whole mountain of masonry together. Let our correspondent reflect on the consequences which usually follow the extraction of such a stone.

THE END OF THE TICHBORNE TRIAL.

It is all over. The unfathomable mystery, the romantic surprises, the irritating suspense, of the Tichborne trial are at last at an end. Sir Roger is transformed into plain Arthur; Bessborough Gardens are exchanged for Newgate; sumptuous fare for prison diet, cards for oakum-picking; and the greeting of the multitude for the inquiries of the visiting justice. It is a great change, but it must have been prepared for. As late as Saturday morning, when Lord Chief Justice Cockburn was to pronounce the last sentences of his charge, it was believed by some partisans of the defendant that at least one jurymen would stand out for the Claimant, and by preventing the delivery of a

unanimous verdict, make the whole trial a nullity. But the person most concerned does not appear to have shared these expectations, for he no sooner heard the footsteps of the jury returning to deliver their verdict, than he handed over his valuables to a friend. Happily, the sentence which removes the Claimant once for all from public view represents the undoubted conviction of a united court. Even after all the arguments had been weighed, there remained a work for authority to do for many minds; and the fact that, after a trial extending over 188 working days, all the judges and every one of the jurymen were satisfied that the Claimant was an impostor, ought to satisfy the most hesitating that justice has been done.

The disappearance of the Tichborne trial from the columns of the daily papers leaves a void answering to that which will be felt in many minds. It was on the 23rd of April last that the trial in the Court of Queen’s Bench began, and since then it has been the chief mental food of thousands among us, and the principal entertainment of a still larger number. The observant and reflective have followed it for its singular disclosures of character; the speculative have loved to watch the chances of success as it rose or fell with the eloquence of Mr. Hawkins and Dr. Kenealy until they were destroyed by the evidence of that egregious witness, Mr. Jean Louis. To others the story of the Claimant, even when reduced to its most literal and prosaic elements, has seemed as entertaining as a novel, and certainly such passages as the identification of the Claimant by Lady Tichborne as her long lost son afford incidents which no writer of fiction would dare to invent. Perhaps, however, the aspect in which the whole business has commanded most attention is that in which considerations of a moral and psychological order obtain prominence. Thousands who would not have for a moment committed themselves to the opinion whether the Claimant was Sir Roger Tichborne, have been interested almost to fascination by the skill with which he assumed and sustained the character. Regarded merely as a piece of stage personation the art of the Claimant was marvellous. Having once resolved to pass as Sir Roger C. D. Tichborne, he sets himself to obtain not only the particular knowledge he would be expected to possess, and the external manners of a person of family, but even to acquire a second and artificial consciousness suited to the character, so that his every act should seem not to be done to sustain a part, but to flow spontaneously from a personality which could not be that of a Wapping butcher, and must be wholly inexplicable if the Claimant and Sir Roger were not one and the same. It was this wonderful skill, akin to that of a Siddons or a Kean, which enabled him to impose on so many persons of all classes who were brought into contact with him. From the old woman who had washed for him when he was eight years old, without having seen him until last year, but “was sure he was the right gentleman,” to the ducal owner of an English county, who was with difficulty restrained by his friends from coming forward with name and purse on the Claimant’s behalf, more of our countrymen have succumbed to this imposture than to any similar experiment of modern times.

Now that the whole trick is exposed, and the Claimant will no longer impose upon any one, it may be well to notice how eager the world showed itself to play into the hands of the impostor. First of all, we may point out that the Claimant was virtually invited to assume the part he played. The invitation was, of course, not personal, but so real and obvious that if he had not come forward, some one else would have done so. The Dowager Lady Doughty Tichborne not only caused it to be advertised far and wide that she had lost her son Roger, the heir of a fine fortune, but that he was believed to have survived a wreck off the coast of South America, and to be at that time in Australia. Upon this hint Orton acted, and soon caused it to be known that he was acting, lest some one else should take up the same enterprise, and there should be two Richmonds in the field. Certain speculators lent him money at high rates of interest, and thus pledged themselves to his cause. He became reserved and discreet, for he had a heavy task before him, but he was resolved to go through. Lady Tichborne was a person of weak discernment, and before she saw the Claimant she was to a considerable extent committed to his cause. Her recognition of him will always remain among the most marvellous traits of a marvellous story; but having acknowledged him as her returned prodigal, she assisted him as no one else could have done, giving him letters, copies of documents, and information of all kinds. A swarm of useful

people was attracted to his side, and those who did not come spontaneously were looked up. Facts such as the missing baronet ought to know, and the knowledge of which would go far to establish his identity, poured in from all quarters. Family solicitors, family servants, and family friends helped him, and every item of knowledge was fitted into its place to be reproduced, not as on recent acquaintance, but out of his youthful recollections. It was, however, further necessary to his complete equipment that he should have a familiar knowledge of the old ancestral mansion near Alresford; and, as if it were predestined that circumstances should favour him, he was invited there by Colonel Lushington, to whom the house was let. There he stayed and saw the family pictures, and not only so, but enlisted the Colonel as a witness, who deposed that he had been convinced of the Claimant’s identity by the exact knowledge he showed of the portraits of his deceased relatives. Even this knowledge, which so imposed on the gallant Colonel, had been “got up” with the aid of the old negro servant Bogle. It was a point gained when the Claimant had one of his own children baptized in the chapel attached to the home of the Tichbornes. This picking up of facts and piecing them together, so as to enable him to sustain out of the abundant and ready resources of his memory the personality he had assumed, became the business of the Claimant’s life, and he certainly succeeded most marvellously, until he was placed in the witness-box. But under the strain of the cross-examination of Sir John Coleridge the fabric of invention broke down. It was in vain to appear to have knowledge on thirty-nine points which Sir Roger might know in common with others, and to be ignorant or grossly erroneous on the fortieth, as to which the real Sir Roger could be under no misapprehension. For instance, Sir Roger was born and reared in Paris; but of Paris the Claimant knew nothing—and so of hundreds of other matters. The further the inquiry was carried the more remarkable did the Claimant’s feats of memory appear, but at the same time the more certain did it become that, whoever he might be, he had never been the weak but gentle boy who had been educated at Stonyhurst, and who had written home to his mother from South America. But there was positive evidence as to the real personality of the Claimant. The Wapping connection was brought home to him, and in due time evidence was forthcoming which enabled the jury to answer most fully the once critical question—Butcher or Baronet? They found not only that the Claimant was not Tichborne, but that he certainly was Orton.

The man is gone now, and although some vacant minds may acknowledge themselves the poorer for his disappearance, we shall all be the better for the exposure of his gigantic imposture. He told Sir Robert Carden two days ago that the English people would never allow him to suffer the unjust sentence which had been passed upon him. But there is a time for all things, and the time for this kind of talk is gone. He and his affairs have occupied far too large a share of public attention, and he must now submit to his lot. For his wife we may be sorry, and for his children, to whose minds his pretensions must have given a most false and pernicious direction, we must be still more sorry. But for the man who not only assailed the proprietary rights of others by a system of falsehood, but who did not shrink from that fearful outrage, the perjury against Lady Radcliffe, in order to further his ends, we can have no pity whatever. The best we can hope for him is that as he is skilful in personation, he may see the prudence of assuming and sustaining for the next fourteen years the character and demeanour of a model convict.

GRANDMOTHERLY LEGISLATION.—In reference to recent proposals in the French Legislature, the *Paris Gaulois* suggests the promulgation of a decree fixing the ages for the performance of the various functions of life. The proposed list is as follows:—
 “No one shall be—1. Put to nurse under the age of one day. 2. Cut his first tooth under the age of six months. 3. Say ‘Papa’ under the age of seven months. 4. Walk under the age of ten months. 5. Be weaned under the age of one year. 6. Wear his first trousers under the age of three years. 7. Go to a boarding-school under the age of seven years. 8. Fall in love under the age of fifteen years. 9. Enter society under the age of eighteen years. 10. Join the army under the age of twenty years. 11. Marry under the age of twenty-four years. 12. Be a sous-prefet under the age of twenty-five years. 13. Be a secretary-general under the age of thirty years. 14. Be a prefet under the age of thirty-five years. 15. Be a deputy under the age of forty years. 16. Be a minister under the age of fifty-five years. 17. Retire from public life under the age of sixty years. 18. President of the Republic under the age of seventy-three years. 19. Die under the age of one hundred years.”

Literature.

RELIGIOUS FAITH AND THE DOCTRINE OF EVOLUTION.*

(First Article.)

We welcome with pleasure the appearance of these three volumes, and give them a cordial recommendation to our readers. The time is now past for Christian apologists to speak of the doctrine of evolution "with bated breath and whispering humbleness." The general ideas of the system have firmly established themselves as interpretative ideas of the universe, whatever modification or adjustment they may receive in the further progress of discovery. We have felt moreover the greatest interest in noticing the application of the doctrine to the religious history of the world, especially to the record of the Divine Revelation in the Bible. The law of continuity is as truly a law of revelation as of science. The differentiation of species is illustrated in the different destinies of the nations of men. The existence of embryonic forms of religious thought, the arrest of development in religious systems, is parallel to the continued existence of lower forms of animal and vegetable life. Anticipatory organs in the lower creatures prefigure a higher species, and abortive organs point back to the origin of higher species in the lower; just so there are gleams of a fuller revelation in the earlier religious ideas, and remnants of antiquity in the consummated faith of Christendom. All these analogies, the symbols of the same method in the natural and the spiritual life, supply a powerful argument to Christian teachers; reprove them for standing simply upon the defensive in relation to advancing scientific thought, and call upon them to assume an aggressive attitude in behalf of their faith. The three volumes before us develop this idea in three different modes; and their interest is all the greater because the writers occupy a somewhat different theological position. Mr. St. Clair affirms the existence of matter with its laws of force and form independently of the Divine will; creation is, according to him, only God's guidance of material existence along the line of His own choice, but in subordination to conditions binding upon Him in His action, in the same way as upon us in ours. Professor Henslow's book is thoroughly theistic, in the sense of the prophets and of Paul; he traces the existence and laws of matter and the conditions of material existence to the will of God. Mr. Smyth, who deals more with the metaphysical than with the physical aspects of the question, accepts the literal authority of the Bible narrative of the creation and the history of the human race, and seeks after a very formal and rigid reconciliation between the very words of Scripture and the conclusions of the latest thought. The noteworthy point of the comparison is that all three writers "accept, almost without qualification, the doctrine of evolution as interpreted by Mr. Herbert Spencer and Mr. Charles Darwin," and find in it special reasons for their loyalty to the Christian faith.

It is hardly possible to put before all readers arguments which shall be deemed decisive in favour of the general doctrine of evolution; the force of the appeal which the process of reasoning makes depends so largely upon a somewhat wide acquaintance with the facts of natural history and geology, and upon the habit of mind which is formed by the constant recognition of facts which tend with more or less of directness to the same conclusion. Two or three of the lines of argument may, however, be indicated by us. There is first of all the discovery which every student of botany or zoology is continually making, that forms which his manuals teach him to regard as specifically distinct are linked together by varieties which he cannot rank with confidence in this or that class, but which rather seem as stepping-stones between classes. The first idea suggested to him is that of a "rectification of boundaries"; the increase or the diminution of species so that his varieties may find their proper resting-place. The study of teratology may for a time confirm him in this belief; he finds, for instance, that variations within species may be produced by an excess or a lack of nourish-

ment; and that when the conditions are equalised the varieties disappear. But there are variations which refuse to vanish; there is a law of persistence of type which frequently comes into operation here. Gardeners are aware of "sports" in vegetation; one branch of a rose or of a fruit-tree will produce different flowers or fruits from the rest, and buds taken from this branch will keep the character of the "sport" under different conditions of culture, the "sport" may become the parent of a new variety. The *Saxifraga cernua* is thought by some botanists to be only a variety of the meadow saxifrage; but it clings to its Alpine home, and maintains its characteristics there; it refuses to be cultivated back again into *Saxifraga granulata*. Let the young student then conceive of an accumulation of various conditions all working in one and the same direction; his knowledge that if there are varieties that tend to revert to a common form, there are also types that are persistent, forms that will keep the variation and die in altered conditions rather than revert, will prepare him to welcome in the doctrine of the evolution of species a plausible solution of his problem.

The possibility of accumulating variations in a given direction is a fact familiar to the agriculturist. The whole art of cultivation and the skill of the breeder depend upon it. The ferns, flowers, and fruits of the gardens, so far as these have been improved by culture, have been improved in this way; in this way have come the racehorse and the Leicestershire sheep. There is a power in nature by which some variations are perpetuated and accumulated, and others are dropped. For since every variation, however slight, and whatever function it affects, is either an advantage or a disadvantage to its possessor; in the struggle for existence arising from the fact that all living forms multiply faster than their means of subsistence, the favoured individuals will survive, while the others will die out. This is the theory of natural selection, the struggle for existence tends constantly to exaggerate any slight advantage an individual may have over its fellows; and the accumulation of variations is still further aided in the case of animals by the law of sexual selection, the preference which the females show for those males in which certain qualities are predominant.

The study of palaeontology extends immensely the scope of this argument. It supplies links between species and genera the existing forms of which are widely separated, and as in the exposition of the pedigree of the horse, for instance, which has been the subject of recent popular lectures, it marks the different stages in the development of particular organs. The geological record, both in the hints which it furnishes and in the imperfection of its testimony, may be compared to the ruins of castles and cathedrals which supply data for the conclusions of the archaeologist. One pretty complete ruin gives the architect confidence in his interpretation of many scattered fragments; when fossil remains are found linking together two or three genera, the palaeontologist is helped in his reconstruction of the whole order.

The existence of rudimentary or aborted organs is another strong argument in favour of the doctrine of evolution. Rudimentary legs, for instance, are found under the skin of many snakes; manifestly of no use to them, but intelligible, if we may suppose that snakes have descended from walking reptiles. This is but one illustration from a multitude that might be quoted from all departments of life; and their application to the argument depends on our belief that Nature cannot lie. These organs must at some time or other have been of use; they are like the characteristic ornaments of Doric architecture, giving us a history of the development from wooden to stone structures. Dr. Whewell suggests that in such cases "the structure exists, as one may say, for the sake of similarity, the similarity being a general law, the result, it would seem, of a creative energy which is wider in its operation than the particular purpose." Other philosophers have affirmed that these organs serve to indicate the development of the idea, that though they are of no use to the creature, they serve to mark out the place of the creature in the scale of being; that there is no actual relation of descent among the living forms, but that they all stand in a certain relative position in the classification of creation. But, it can be no more unworthy of the Creator, to say the least, to work out an actual scheme of development than gradually to evolve it in thought. Let the plan of creation as existing ideally be only conceived of as translated into actual facts, and the doctrine of evolution appears.

A question is frequently asked by those who would affirm an indefinite variability within

specific limits in preference to the evolution of species—whether these variations are not confined to the superficial phenomena of life, whether they extend to all organs and functions. Unless they do so, it is said, unless every vital function is variable, the argument fails. Pigeons, for instance, and dogs are very variable, but it would be false classification to make new species, according to the number of tail-feathers, the size of the beak, or the bulk of the dog's body and the character of his clothing. This is the crucial point of the doctrine of evolution; and it may be answered by pointing out such a case as that of the Australian Marsupialia, where so important a function as the reproductive one is a peculiar continental characteristic of almost all the mammals. Mr. St. Clair suggests another answer to the inquiry. He adopts the teaching of Mr. Herbert Spencer, and points out that every organ, those of nutrition and generation, as well as the limbs and organs of the senses, are adjusted by chemical and physical action. A change in the surroundings must bring about a corresponding change in the economy of the creature, or the creature will perish; and this is a law of universal sweep, affecting what appear to be the deeper and more essential, as well as those which appear the incidental, marks of a species.

To another objection commonly taken to the doctrine of evolution—the sterility of hybrids—Professor Henslow and Mr. St. Clair give different answers. It is well known that while artificially produced hybrids are fertile, naturally produced hybrids are sterile. Mr. St. Clair suggests that food has much to do with this; that "peculiarities of constitution are associated with the animal's diet," and that if a breeder of pigeons, for instance, watched the slight preferences of the different birds for one variety of food over another, and nourished the different kinds exclusively on that food which they preferred, new constitutional distinctions might be set up which would end in sterility. Professor Henslow's wide acquaintance with plant life enables him to say that such capricious results attend the intercrossing of plants that nothing beyond the very general expression of "sterility being for the most part proportional to distance of affinity," can be maintained. And he furthermore says:—

"Domesticated animals and plants are subjected to such very different conditions from those of their wild state; moreover, the external conditions of all cultivated or domesticated beings are so very similar, that those exclusive peculiarities of wild species never find place amongst them. Moreover, with regard to domestic animals, there is a totally different mental as well as bodily condition, from that of those in the feral state, for they are not subject to laws impelling them to procure their own food, and to be wary in escaping from enemies, nor are they subject to the fear of their enemies, while many animals will not breed in confinement at all, and so forth. Hence, as all these complicated conditions of maintaining their existence in the wild state are excluded from the domesticated, so we cannot say but that the law of sterility may become inoperative in the domesticated state."

It is difficult to understand why the objection to the doctrine of evolution on theological grounds should have so largely prevailed. The scheme is so simple in its general principles, and so complex in its operations, as to give us the highest conception of wisdom; the present consummation of the plan in man is so noble and it lends itself so fully to the hopes that arise out of the present experience of incompleteness that the general idea of beneficence is at once suggested by it; while the difficulties of evolution arising from the sight of pain and failure, and the constant struggle of nature, are no greater in the theory than in the facts of creation. Moreover, the theory gives us nothing that can supply the place of Will in the universe so as to enable us to dispense with the idea of God. This is the argument of Mr. St. Clair. In his opening chapter he points out the place of human intelligence and forethought in nature, that the laws of matter do not forbid man's action, but rather invite it; and he affirms "that the fact of human volition having its place in a line of events serially dependent is not of itself a disproof that a similar though greater Will originated the series." And going on to declare that the "greater will than ours" must be of the same kind as ours, and that its action would be like the action of human wills in this respect, that it would not violate natural law, but work by means of it, he lays the foundation for a repetition of the old argument for design. We see "mechanism" in every form of life; and mechanism involves purpose, the fitting of parts together for a certain end. The mode in which the parts are prepared for one another, the steps by which they are brought together—these involve an altogether different question. The contrast is not between evolution and creation, but between creation by evolution and creation by sudden and arbitrary successions.

* *The Theory of Evolution of Living Things, and the Application of the Principles of Evolution to Religion Considered in Illustration of the "Wisdom and Beneficence of the Almighty."* By the Rev. GEORGE HENSLAW, M.A., F.L.S., F.R.G.S., &c. (London: Macmillan and Co.)

Darwinism and Design: or Creation by Evolution. By GEORGE ST. CLAIR, F.G.S., M.A., &c. London: (Hodder and Stoughton.)

The Bible and the Doctrine of Evolution. Being a Complete Synthesis of their Truth, and Giving a Sure Scientific Basis for the Doctrine of Scripture. By WILLIAM WOODS SMYTH. London: (H. K. Lewis.)

When it is clearly apprehended that evolution gives us only the order, and leaves it as before for reason and faith to supply the cause, of the creation; the particular method here advocated is seen to be one that has illustrations of its own to supply concerning the wisdom and beneficence of the Creator.

This is, in fact, the argument underlying the three treatises, though Mr. St. Clair has most fully developed it. In the statement of this argument, and in the remarkably full and lucid array of the arguments on which the doctrine of evolution depends, the chief value of his book lies. We differ widely from him in his statements concerning the independent existence of matter; on this deeper question in theology we find ourselves in accord with Professor Henslow. But for the discussion of this question, and of the special analogies which the doctrine of evolution furnishes to the student of the Bible and the believer in Christianity, we must refer our readers to a second article.

EMANUEL DEUTSCH.*

This volume figures itself to the mind most readily as a broken column, hinting of a greater structure, yet bearing with it, now that we can look on its contents with the aid of fresh biographic lights, a certain bright but pathetic finish of parts that gives rise to conflicting emotions. Mr. Deutsch had done his work in reference to the Talmud so well in the one article that suddenly lifted his name to European eminence, that we cannot help a fear rising in our minds that a more exhaustive effort might not have deepened the impression either of its breadth of human import, or of his power of dealing with vast and multifarious materials. For Mr. Deutsch, with all the eager instinct of the scholar, and with all the industry of the German, combined the intensity and impatience of the Jew, inclined to gather rather than to discriminate where the sympathies were strongly exercised. He was inclined to look at everything from the Talmud point of view—and was thus so far debarred by the very type of his mind from the genial, intellectual recreations that are so necessary to the man who undertakes enterprises. The genial habit of mind often accomplishes more than does the ascetic. Mr. Deutsch leaned a little to the latter order; and the very strictness of his devotion to what he conceived the one aim of his life lessened his powers of realising it. He was kindly, sympathetic, and attracted towards himself many friends; but social relief was hardly a necessity with him. His shy, sensitive disposition led him to court solitude, and his extreme disregard of personal comfort in certain respects would almost justify the statement. The writer of the touching and beautifully simple little memoir attached to this volume writes:—

"He was of the oriental type of Jews—eyes and hair of the darkest, with the flexible, ever-varying expressive mouth of the Israelite; a face the reverse of handsome, but one that lighted up under the glow of an enthusiastic nature with a brightness that won the sympathies of the coldest listener. He was very small of stature, but sturdy and strong in make; and, until the last three years of his life, blessed with robust health and spirits that no work seemed to tire, no trials to exhaust. . . . With insatiable thirst for knowledge, and vast energy in acquiring it, he lacked only the grand self-control which enables a man to live; without which the finer power, the briefer its tenure. Except when induced to dine out, he seldom found time to 'dine' at all; and the few hours of sleep he permitted himself to take were insufficient to restore the waste of the day. Possibly he might have struggled through these physical difficulties if he had had rest within; but his sensitive nature gave him no real repose, and a certain loneliness of heart that frequently hangs about the transplanted Jew, helped to wear out the apparently stout material of which he was made. Mr. Deutsch was absolutely free from all sentimentality and mental hysteria; his mind was cast in a manly and cheerful mould; but with all this, the tinge of melancholy which overshadows nearly all true orientals, cast a thin veil over that that naturally darkened with the loss of health and the beginning of a terrible disease."

If, as is here said, Mr. Deutsch was not sentimental, he was at once speculative and imaginative, and the combination often works to results not so very different. His inquiries into the Talmudic lore were directed and so far took their shape from the great human problems incessantly present to his mind. This it was which gave the colour and exquisite delicacy to his every sentence; but in his case the union resulted in a tendency which did not promise exhaustiveness, but rather suggestion. Your worker—who on such themes can be wholly self-satisfied and complete, who groups his facts according to a rigid predetermined plan, and never wavers, placidly passing on his way undisturbed by difficulties of a deeper and more human kind, which yet go to assert a wonderful affinity of natures everywhere—is valuable as a

hodman-commentator, but never makes things live in mind and memory. The penalty of fine apprehensiveness and ready response to interior impressions is often incompleteness, and the painful sense of inadequacy, in view of merely intellectual measure. Whatever fault may be found with Mr. Deutsch's treatment of the Talmud—whether he tended too much to unspiritualise Christianity by drawing it down to the level of Judaic ethics, as has been averred—he certainly breathed round it an intensely human atmosphere, he bared the hidden heart of it, and showed the blood coursing through, after all the mad ages of stir and strife that have intervened between our day and that in which it took form.

But scholarship did not achieve this, though it aided in it. Rather it was a dash of poetry and inspiration. The self-exacting spirit in which he wrought and in which he approached every detail, while yet the sickening sense of unreality in the loved pursuit which has more or less visited all those who have isolated themselves for ideal ends, makes itself very clear in these confessions:—

"It is not merely the results of hard and tedious dry-as-dust investigations which I carry about with me and write into books, but these certain human problems, which underlie them and give them tone and colour, and have begotten all these ancient matters, and which are so wondrously like the problems with which we do battle and are worried. It is the continuity and solidarity of refined mankind which I have in my mind, and the sameness of its achievements, of its loves and hatreds, and prayers and curses, and conceptions of what is good, and evil, and godly, positive and negative; and reflecting upon all this, I find that I have nothing more to say, and ought to lay down a pen, which properly speaking I have never taken up."

To resuscitate a time, which perhaps after all had better remain dead, is a rash task. Who knows? perhaps after all I may be only and really in a dream, while I fancy I see golden towers and palaces gleaming in the dark blue depth, streets, and market places crowded with a motley crew—Roman, Greek, Byzantine, Jewish, Indian and the rest—hearing the vague, wild hum of strange dead voices, and seeing above all the weird strained look in their eyes which prays and implores unceasingly—Redeem us! . . . Whom am I looking for? And what will it avail anybody when I have proved to ocular demonstration that they had wisdom, and prowess and honesty, and wit and humour (which is more), and passions and love in those buried days? For after all this is the end of all investigation into history and art: they were even as we are.

I feel what many a braver stouter heart has felt:—the futility of my own self-sacrifice. For it is certain that I might be a thousand times more useful to my immediate friends by not giving myself up thus utterly to labours which, taken all in all, will amount to but very, very little, in the long run. I may prove and bring out a few details; I may teach a few—and these generally don't need to be taught this—that man is not bad from beginning, and certainly not because he does not happen to dress and eat quite in the approved fashion. But after all: what is the having done this compared to a real, good, active, useful life, when days mean days, and nights means nights; a life not a prey to all kinds of haunting things, and one which has a real and not a so-called ideal—aim and purpose!"

There is a depth of philosophy here which is not of the intellect alone. This is the tragedy of all earnest spirits, who through literature and learning pass to the spirit which alone can perpetuate by informing them. This was the secret of Mr. Deutsch's unrest, which, when he began to feel his weakness, became a fretful impatience with his work and his position at the British Museum. We cannot see that the remarks about his not having been duly appreciated in England are in any way justified. To a man whose confessed unrest derived so much from the very structure of his mind—intent on realising a great ideal yet haunted with a subduing, sickening sense of its unreality—no change of circumstances, we fear, could have been materially helpful. Even when power had been given him to leave all these haunting possibilities aside, he abandons himself to all the old self-torturing problems. He writes from Luxor on the Nile:—

"My brain is teeming with work—work that seems out as by special primeval arrangement for me and me only. The tragical irony of my failure of life cuts me to pieces. A whole flood of thoughts, old and new, of suggestions, facts, conceits, storm in upon me with every breath I draw here, at every stone I stumble over, at every single sign and token of this boundless tomb-world, wherein lie hidden how many civilisations? The very door of my house is formed out of a mummy-case inscribed with part of the Ritual of the Dead in fading hieroglyphics! Oh, the vast accumulation that come into my mind from all I see around me! Alas! they are but daydreams now—golden visions where-with my too vivid imagination beguiles the long drawn-out days and nights of keen distress."

The early training of Mr. Deutsch was not favourable to health either of body or mind. The one was neglected, the other over-pressed. At the age of six he entered the gymnasium in his native town, Neisse, in Prussian Silesia, but at eight he was put under the charge of an uncle, Dr. David Deutsch, a rabbi at Mielowitz. "Winter" and summer he had to rise at five o'clock, "and to study without fire or food for an hour" or two, until the time of the daily prayer had "arrived; in which another hour was passed." The rest of the day too, till eight p.m., was,

with the exception of a quarter of an hour, passed among his books; and no wonder Deutsch, scholar though he was, looked back to those days with some self-pity. They left their mark on him in many ways. At sixteen he went to the University of Berlin, where he contrived to write stories and poems that brought him florins. In 1855, he came to England to fill an appointment of assistant in the library department of the British Museum—"that pantheon—the treasures whereof . . . were at my beck and call, all days, all hours"—Alexandria, Rome, Carthage, Jerusalem, "Sidon, Tyre, Athens." He soon seemed to have secured openings in English magazines and reviews, and wrought unremittingly. He wrote 190 essays and articles for "Chambers's Encyclopædia" alone!

As to this volume, it is noticeable that of the special gatherings for the Talmud volume, during the years between 1867—when the article appeared in the *Quarterly*—and 1873, we have no record or representative specimen. After the famous Talmud article, with the main features of which our readers are acquainted, comes the article on "Islam," where perhaps Mr. Deutsch is inclined to see too much direct trace of Jewish influence, and allows us too little room for the Arab character itself. There are several notes of lectures on the Talmud delivered here and there, but they are mere notes, and hardly develop any fresh ideas; but we do have some original thinking and suggestiveness in the Notes of the three Lectures on Semitic Culture—in which, of course, the ethical influence is signalised, and the reason why Semitic literature still rules supreme while the arts and sciences fall comparatively impotent, is conclusively exhibited; Phenicia coming in for its share of attention. There are also a few articles from the *Saturday Review*, the most notable of which perhaps is that on Judæo-Arabic metaphysics, reviewing a book of Dr. Schmeidl's, and of him Mr. Deutsch very characteristically says:—"The curse of wishing 'to write popularly' has been upon him; and consequently, being bereft of that very 'special gift of enthusiasm which is akin to poetry, and which at times is found to lend a 'strange charm even to the most abstruse subjects, he has so far failed.'" This enthusiasm was Mr. Deutsch's special quality, and he was the very man to detect the lack of it in another. The two essays on "Arab Poetry" are full of fine insight and are richly suggestive; while even now the letters on the Oeumenical Council will be read with interest for their weighty historical knowledge and their clear style. But perhaps the most masterly of those shorter articles is that on M. Rénan's "Les Apôtres," in which the brilliant French theologian is convicted of random expressions and errors which a more attentive study of the origins would have prevented.

But we have no space to dwell further on this remarkable volume. It is full of rare learning, it is written with care and finish such as few foreigners have attained to, and it is illuminated by wise sympathy and a chastened enthusiasm alike unusual in the treatment of topics commonly relegated to the dry-as-dust order. Read in the light of the little memoir every sentence takes on an autobiographic colour; for Mr. Deutsch communicated his very heart—his inmost longings and hopes and fear—in these essays; so that they are now clearly seen to have a lyrical element in them that must strongly draw all sympathetic hearts, however little they may care for Talmuds or for strange Eastern lore in itself.

THE MAGAZINES FOR MARCH.

First Notice.

Whatever happens or does not happen either in the political or in the legal world, we may count upon the unfailing appearance of the wonderful literature known as magazine literature, where some of the best writing and some of the freshest thought in the English language now finds expression. We cannot say that there is much of either of these in the *Gentleman's Magazine*, which we take up this month as one of the first of our favourites, although Mr. Francillon and Mr. Hatton contribute good portions of their extremely fresh tales. Mr. Francillon is always fresh, and probably there has not been a more original tale written for many years than his "Pearl and Emerald." "Olympia" promises equally well, although the materials are not so striking as those which the author sometimes uses. The most valuable piece of writing, however, this month is Mr. Hepworth Dixon's "Prince Bismarck and Pionono," where the issues at stake in the conflict between the Minister and the Pope are described with great information, force, and breadth. Mr.

* *Literary Remains of Emanuel Deutsch. With a Brief Memoir.* (Jean Murray.)

Dixon thinks that Bismarck will not fail. As he rightly says, he is "strong, not only in his million 'of men, in his Parliamentary following, in his 'army of Protestant supporters, in the great 'traditions of his country, but in the sympathies 'of Liberal men in every State of Europe and 'America, in which the light of scientific truth 'and love of human liberty exist." Other articles deal with the ejected of the Parliament of 1874, the Inverness Character Fair, Football on Rugby rules, and Transatlantic Oysters—a varied bill of fare.

Let us once more commend the story of "Far from the Madding Crowd," in the *Cornhill*, of which we have another instalment with capital scenes in agricultural life. "Dr. Johnson's 'Writings' are reviewed with taste, judgment, and sympathy. Next we have, with the well-known initials of "E. L. L.," a good and honest word for the maids—that is to say, for our servants, which many, we hope, would be the better for reading. We should like to quote the forcible sketch of a servant's life, too true of most houses in London, but not altogether true of the country, but Mrs. Linton, in all her writings, has London alone in view. Well, we will quote it—

"Let us consider for a moment what the life of a servant is, forgetting all that we have been taught of the sacredness of present conditions. She lives underground, and she either sleeps underground or just below the roof. Damp, rains, want of efficient ventilation, with the constant presence of draughts, surround her in winter; in summer these are supplemented by a furious fire for many hours in the day. Up under the tiles she has the bleakest room in winter and the hottest in summer; but she is not allowed a fire to warm her chilly garret during the one—perhaps indeed her room has no fireplace—and she must gasp through the sweltering nights of the other as she best can. Her food is of poorer quality and less appetising than the family's; for if the bread and meat are the same, other things as important are not. She comes up from the country and is plunged at once from the fresh air and free expanse of her old surroundings into the dismal darkness of a London kitchen. But she has come to London, you say, of her own free will, and the bustle and brightness of the great city make amends for her dreary 'place.' When does she see this bustle, this brightness? On her Sunday out the shops are shut; modern housekeeping has done away with personal marketing; and even when she gets the gift of an evening to herself she sees things only in the unnatural light of the flaring gas, and if there is more rollick in the street there is less amusement. She is not, like the French *bonne*, the companion of her mistress to the lively markets, down the gay boulevards, or for long sweet summer hours in the gardens of the Tuileries or the Luxembourg. Fresh air and the brisk circulation of out-of-door life do not count in England as necessary for our poor maids; as little as the *fées*, the sight-seeing, the friendly companionship of the mistress, which form the rule of middle-class life in France. We are a people of grim caste and stern work, and servants have to yield to the social powers above them and work like the rest; only they yield more, work harder, and enjoy less, and have infinitely less liberty than the rest. In no other trade or profession is there such a want of personal freedom, such continuous command, such arbitrary denial as in this. The "Courtier of Misfortune: a Bonapartist Story," comes evidently from the same hand that has recently given so many striking sketches; in this there is not merely cleverness, but tenderness, and no doubt it is sufficiently typical. There is a curious article on "Feng-Shui," the embodiment of Chinese fatalism, and one with a great deal of unrecognised truth in it on the "Unpleasant Past." But the writer of the latter paper does not say what should be very obvious, namely, that we associate pleasantness with the past, because of that happy and beneficent ordination by which we retain most vividly in our memories what has been pleasant, and drop what has been painful. We live over again all our joys, and forget our sorrows. In the same way we picture to ourselves the happier aspects of the past life of a community, and if some one says to us—what is true—you are wrong, we do not thank him. There is a good word for another Arctic expedition, and another tale is commenced, "A Rose in June," of which we hope to say more another day.

Macmillan's is, if slightly dry, good. We are glad to see university reform taken up, and by so competent a hand as Mr. Sedley Taylor's. This is a wide subject, and should be dealt with widely; and, we are afraid, will now have to be dealt with frequently before we get anything worth getting. "Castle Daly" is a good Irish tale, and "On Coal and Coal Plants," is it necessary to say more than that it is written by Professor Williamson? More of Mendelssohn's Letters to Ferdinand Hiller are printed, and they are beautiful for their fresh naturalness. Mr. Fitch discourses of a singular economic experiment in Ghent—combining the teaching of economy to children. Is it practicable? Well, it has been found to be practicable, which is the best reply to the question. Read, and learn how. Mr. Burnand's "My Time, and what I have done with it," increases in interest. "The Prince of Princes of Italy," is an admirable chapter, full of

old book information. What a lesson we obtain from this sentence—"Printing was never employed 'except in the service of arduity, or, higher still, 'in that of Divine revelation."

Epitome of News.

The Queen held the first Drawing Room of the season on Thursday at Buckingham Palace, at which were present, Prince Arthur, Prince and Princess Christian, Princess Beatrice, the Duke of Cambridge, and the Duc de Chartres.

The Rev. Dr. Monsell preached before the Queen in the private chapel at Windsor on Sunday.

The Prince and Princess of Wales are expected at Marlborough House to-morrow, from St. Petersburg, and will probably spend the Easter holidays at Sandringham.

It is expected that on Saturday evening next, after the arrival of the Duke and Duchess of Edinburgh at Windsor Castle, all the members of the royal family who may be in England will assemble at a private dinner-party (with Her Majesty. On the following Monday a grand State banquet will be given by Her Majesty in St. George's Hall, in honour of the Duke and Duchess of Edinburgh, at which there will be about 150 guests.

Her Majesty will accompany the Duke and Duchess of Edinburgh on their public entry into London on the 12th of March. The route will be from the Great Western Railway Station along London-street, Grand Junction-road, Edgware-road, Oxford-street, Regent-street, and Waterloo-place to Buckingham Palace.

On Monday the Queen held a Privy Council at Windsor Castle. The Duke of Abercorn was presented to Her Majesty and took the oaths as Lord-Lieutenant of Ireland. The new members of Her Majesty's household subsequently were introduced to Her Majesty, and received their several appointments. Sir Arthur Helps, K.C.B., was clerk to the council.

The proposal to present the Duchess of Edinburgh with a gift of the value of 2,000*l.* was discussed on Thursday by the Court of Common Council in private. When strangers were readmitted, it was announced that the motion had been rejected.

Mr. Henry Cole, C.B., has now retired from office at South Kensington, and the duties as director of the museum have been entered upon by Mr. Phillip Cunliffe Owen, who is to receive a salary of 1,200*l.* a-year.

On Wednesday evening the Right Hon. W. E. and Mrs. Gladstone entertained Lord and Lady Lyttelton and a select party at dinner, at their residence on Carlton House-terrace. A few friends assembled later in the evening. Mr. Gladstone is reported to be looking very well in health.

The *Academy* is authorised to deny the statement of the *Athenaeum* that Mr. Gladstone "has written to Professor Max Muller, and told him that it is his purpose to devote his attention to philology." But there is a rumour that the right hon. gentleman has some intention of retiring for a time from public life, and devoting himself to literature, and more particularly to the translation of classical poetry. A trip to the Holy Land is also mentioned among the diversions in which the ex-Premier contemplates indulging.

The departure of the Lord-Lieutenant of Ireland and the Countess Spencer called forth a warm expression of good will from all classes of the community. Cardinal Cullen paid a visit of farewell to his excellency, and remained in conversation for an hour.

The Irish assizes continue to show satisfactory results. With few exceptions, the judges, in noticing the state of the country, congratulate the grand juries.

The freedom of the City of London is to be conferred on Sir Bartle Frere.

At Bridgwater, with a population of something like 12,000, there are at the present time 500 children suffering from measles.

The ship *Grace Darling* has been wrecked off Fraserburgh, and fourteen of those on board perished.

A great exodus of farm-labourers from Oxfordshire is taking place. A third batch have already sailed for New Zealand, and two other vessels will leave shortly.

On the motion of Lord Stratford, seconded by Lord George Hamilton, the Marquis of Salisbury was elected with acclamation to the chairmanship of the Middlesex magistrates, on Thursday last.

Professor Vambéry is now in London. The learned Hungarian is going to deliver lectures in Newcastle-upon-Tyne, Bradford, Edinburgh, and other towns.

There are now four ex-Lord Chancellors on 5,000*l.* a-year pension—Lord St. Leonard's, Lord Chelmsford, Lord Hatherley, and Lord Selborne.

PARIS AND DANVILLE RAILWAY COMPANY.—This company, which is in possession of a line running from Chicago to Cairo, and other towns of Illinois, have issued proposals for a seven per cent. mortgage fund of half a million sterling in 200*l.* bonds, for which the issue price is 170*l.* The object is to complete the line for the entire 102 miles, a portion of it being already open and in operation. Particulars as to the capital stock, and prospects of the company will be found elsewhere.

THE NEW MINISTERIAL ARRANGEMENTS.

The first Cabinet meeting of the new Ministry took place on Wednesday. It was attended by the Right Hon. B. Disraeli, the Lord Chancellor, the Duke of Richmond, the Earl of Malmesbury, the Home Secretary, the Earl of Derby, the Earl of Carnarvon, the Right Hon. Gathorne Hardy, the Marquis of Salisbury, the Chancellor of the Exchequer, the Right Hon. Ward Hunt, and Lord John Manners.

The appointments in addition to the Cabinet are as follows:—

President of the Board of Trade	Sir Charles Adderley, 1
President of the Local Government Board	Mr. Selator-Booth.
First Commissioner of Works	Lord H. Lennox.
Chancellor of the Duchy of Lancaster	Colonel Taylor.
Secretary to the Admiralty	Hon. Algernon Egerton.
Judge-Advocate and Paymaster-General	Mr. Cave.
Vice-President of the Council	Lord Sandon.
Secretary of the Local Government Board	Mr. Clare S. Read.
Under Home Secretary	Sir H. Selwin-Ibbetson.
Under-Secretary for India	Lord G. Hamilton.
Under-Secretary for the Colonies	Mr. James Lowther.
Under-Secretary for Foreign Affairs	Hon. R. Bourke.
Lords of the Treasury	Lord Mahon.
Under-Secretary for War	Mr. Rowland Winn.
Financial Secretary at the War Office	Sir James Spinnecock.
Secretaries to the Treasury	The Hon. F. A. Stanley.
Civil Lord of the Admiralty	Mr. W. H. Smith.
Attorney-General	Mr. Hart Dyke.
Solicitor-General	Sir Massey Lopes.
	Sir J. Karslake.
	Sir B. Baginallay.
IRELAND.	
Lord-Lieutenant of Ireland	Duke of Abercorn.
Chief Secretary for Ireland	Sir M. Hicks-Beach.
Attorney-General	Dr. Ball.
Solicitor-General	Mr. H. Ormsby, Q.C.
SCOTLAND.	
The Lord Advocate	Mr. Gordon.

ROYAL HOUSEHOLD.

Mistress of the Robes	Duchess of Wellington.
Lord Steward	Earl Beauchamp.
Lord Chamberlain	Marquis of Hertford.
Master of the Horse	Earl of Bradford.
Master of the Buckhounds	Earl of Hardwicke.
Captain of the Yeomen of the Guard	Lord Skelmersdale.
Captain of Gentlemen at Arms	Marquis of Exeter.
Treasurer	Earl Percy.
Vice-Chamberlain	Viscount Barrington.

Lord Eustace Cecil, M.P., has accepted the post of Surveyor-General of the Ordnance.

Mr. Cecil Raikes, M.P., will be proposed for the post of Chairman of Committees in the House of Commons.

Sir Alexander Milne will continue to serve as First Naval Lord on the new Admiralty Board.

Mr. Disraeli has issued a circular to his supporters reminding them that Parliament will meet to-morrow (Thursday), and that the first business of the House of Commons will be the election of its speaker.

Sir Stafford Northcote has withdrawn from the Board of Directors of the North Devon Railway Company, on the ground that his office of Chancellor of the Exchequer must prevent his taking part in the conduct of any railway company.

The *Times* understands that, in the formation of his new Government, Mr. Disraeli offered to the Duke of Marlborough the Viceroyalty of Ireland. His grace, however, in consideration of his duties in his county and towards his extensive property, and the prolonged absence which the acceptance of the honour would have involved, felt himself obliged to decline it.

It is stated that Lord Salisbury has undertaken to draw up a scheme of University reform, which we may be sure will be a very mild one.

Lord Cairns was on Friday sworn in as Lord Chancellor, by the Master of the Rolls, in the presence of the Lords Justices and the Vice-Chancellors. After the ceremony his lordship called upon Sir John Karslake and Sir Richard Baginallay to take their places as Attorney-General and Solicitor-General.

It is stated that Sir John Hay is to be sent to the colonies. The Governorship of the Mauritius is mentioned as a likely post.

Colonel Wilson Patten, the veteran M.P., who has devoted so much attention to private business in the House of Commons, is to be elevated to the peerage. He will, it is said, take the title of Baron Wyresdale, of Winmasleigh, in the county of Lancaster.

Lord Enfield takes the title of Viscount Stratford, Sir Thomas Freemantle that of Lord Cottesloe, Sir John Pakington that of Lord Hampton, and Mr. Cardwell that of Viscount Cardwell, of Ellerbeck.

ELECTION INTELLIGENCE.

HACKNEY.—Sir Charles Reed, M.P., has announced his intention of not again standing as a candidate for the borough of Hackney. His decision, which is deliberate and final, was announced in a letter which he addressed to the chairman of

his executive committee on the 12th of February, to be communicated to them after the petition of Lieutenant Gill had been actually lodged. Sir Charles stated that, should this appeal be successful, involving a protracted party conflict, it was right that it should be known that it was not his intention to offer himself for re-election. He said his decision to retire, at any rate for a time, from Parliament was arrived at last year, when there was every reason to expect that the general election would be next autumn, thus leaving him ample time to announce the fact to his constituents. The news of the dissolution on the 24th of January came so suddenly as to compel him to reconsider this decision, and on learning that the writ was returnable in ten days, he felt that he could not honourably throw the Liberal party into confusion by declining to stand when there was no time for them to secure another candidate. After consultation, therefore, with Mr. Holms, he consented to allow himself to be put in nomination, prepared, if elected, to serve the constituency so long as his health permitted. The breakdown of the official machinery on the day of the poll rendered a new election at least possible. In such an event, Sir Charles stated that he should feel it his duty to carry out his original resolution, and this, not that he entertained any doubt as to the result, but that the experience of the last three years had taught him that he could hardly hope to bear much longer the double strain of public work, involving continuous night attendance at the House of Commons, in addition to his daily duties at the school board. It is thought possible that Sir Charles Reed will accept the Chiltern Hundreds, and that the petition would, in that case, be withdrawn. At a meeting of Liberals, held on Monday at Shoreditch Town Hall, the feeling was decidedly in favour of Professor Fawcett, and it was eventually resolved that a requisition be presented to him, asking him, in the event of the last poll being declared void, to contest the borough in the Liberal interest. This decision is to be communicated to the aggregate Liberal committee at a meeting to be specially convened for the purpose, and if then approved of, measures will be at once taken to secure the return of Messrs. Holms and Fawcett. Lieut. Gill intends to stand as a Conservative.

OXFORD.—Mr. J. D. Lewis, the Liberal candidate, addressed a monster meeting on Thursday in the Corn Exchange. Mr. Pike, ex-Mayor, presided, and a number of the corporation were on the platform, most of them sporting the candidate's colours. Admission being by ticket, the majority of the meeting were favourable to the speaker, and after a few opponents were ejected, the proceedings went off with considerable spirit and animation. Mr. Lewis explained and apologised for his votes in favour of disestablishment and the Permissive Bill, and from those subjects deduced the moral that it was very imprudent to give pledges. A vote of confidence was carried at the close of the meeting, almost without opposition.

LANCASHIRE.—It appears probable that there will be a contest for the seat rendered vacant by the elevation of Colonel Wilson Patten to the peerage. It is stated that the Liberal leaders in that division of the county have been in consultation, and that three gentlemen were named as suitable candidates in opposition to Mr. T. H. Clifton. Nothing definite is yet known publicly, but it is believed the three gentlemen alluded to are Lord F. Cavendish, Sir James Ramsden, and Mr. Schneider.

DUBLIN COUNTY.—It is thought that Colonel Taylor's re-election may be opposed by the Liberals. Mr. Crosthwaite, chairman of the Town Commissioners of Kingstown, who is likely to be put forward, is a large owner of house property, but personally of no political mark. There is much speculation as to the effect of the ballot upon such a mixed constituency, half rural, half urban, as that of the county of Dublin.

ELECTION PETITIONS.—Petitions against the elections for the following places had been lodged at the Common Pleas office on Saturday:—Hackney, Kidderminster, Stockport, Wakefield, Windsor, Petersfield, Dudley, Boston, Barnstaple, Haverfordwest, Stroud, and Llanneyston. A petition has also been lodged against Mr. J. K. Cross, Liberal member for Bolton. Mr. E. H. J. Craufurd, late M.P. for the Ayr Burghs, has lodged a petition against the return of Sir W. M. Cunningham for that constituency. Mr. Craufurd claims the seat. The judges on the *rota* for the current year—Mr. Justice Mellor, Mr. Justice Grove, and Mr. Baron Bramwell—will have to appoint days of hearing, but it is not expected that the trials will be held for some time.

CARMARTHENSHIRE.—A movement has been set afoot in Carmarthenshire for the presentation of a "handsome and substantial testimonial" to Messrs. Powell and Sartoris, the Liberal candidates who were ousted at the recent election.

ROMAN CATHOLICS IN THE NEW PARLIAMENT.—The *Dublin Evening Post* says that forty-nine of the 101 Irish seats are filled by Roman Catholics. Of the forty-nine, twenty had never sat in Parliament before, five had been previously in the House, but did not occupy seats at the time of dissolution, and twenty-four were in Parliament last session. The expansion of the number of Roman Catholic members in Ireland from thirty-seven to fifty, in the course of two or three weeks, after the slow process of the last forty-five years, is, it must be admitted, a striking feature in the recent elections.

THE END OF THE TICHBORNE CASE.

This protracted trial terminated on Saturday in the Court of Queen's Bench. The indictment was against the defendant by the name of "Thomas Castro, otherwise called Arthur Orton," in two counts, with the crime of wilful and corrupt perjury. The first count charges perjury in his examination on the trial of the action in the Common Pleas in 1871; the second charges perjury in his affidavit in Chancery in the year 1868 in the course of the suit he had then pending in that court. These charges resolved themselves into three—the statement that he was Roger Tichborne, the denial that he was Arthur Orton, and the story of the seduction of Miss Doughty. It need hardly be said that the closing scene on Saturday was one of great excitement, and that the court was crowded to suffocation.

Lord Chief Justice Cockburn, in his exhaustive charge, which has taken eighteen entire days, has fully treated every part of the case. Having first laid a solid foundation of undoubted fact on the facts and incidents of Roger Tichborne's life as disclosed in his own letters down to the time of his going on board the *Bella*, he then took up the story of the defendant, who professed to have been saved from the wreck of the *Bella* and carried to Melbourne in July, 1854, and he dealt with the evidence on both sides as to his being Roger Tichborne, contrasting the letters, acts, and character of the defendant with those of Roger Tichborne. He next took up the evidence on both sides as to the identity of the defendant with Arthur Orton. He then dealt fully with the cross-examination of the defendant as to the events and incidents of Roger Tichborne's life, contrasting it with the evidence, especially as to the "crucial test" (as the Claimant's counsel called it at the former trial) of the defendant's story as to the contents of the "sealed packet" which he connected with the supposed seduction. Then the Lord Chief Justice entered into the evidence as to physical marks or peculiarities natural or artificial, especially as to the bleeding marks on Roger not to be found on the defendant. And, lastly, he dealt with the subject of handwriting, spelling, and style, both as showing that the defendant is not Roger Tichborne and that he is Arthur Orton.

On Saturday the Lord Chief Justice succinctly reviewed the evidence, and pointed out its bearing upon the two great primary questions of the case—Is the defendant Roger Tichborne? Is he Arthur Orton? Upon both questions, he said, there was a great body of contradictory evidence of opinion as to identity, but it was necessary to look to all the evidence, and especially to the undoubted facts—to observe the bearing of each part upon the rest and to consider the case as a whole. There was the undoubted fact that Arthur Orton was some time at Melipilla, and it was also an undoubted fact that the defendant was there. Only one young Englishman had been known there, and the name of Roger Tichborne was unknown there. This appeared from the correspondence of the defendant with his own friend there, Castro. What was the natural inference? No one could suppose that Roger Tichborne would have adopted the name of Arthur Orton. The defendant was there; Arthur Orton was there. What explanation could be adopted but that the defendant was there as Arthur Orton? Then the same man is traced back to Wapping and from Wapping to Hobart Town, and there he was found following the sort of avocations to which Arthur Orton was addicted—those of slaughtering and stock-driving. Then there were the undoubted facts that the defendant was at Boisdale in the service of the Fosters, and so was Arthur Orton, and no one was known in their service as Castro, the name by which the defendant said he had gone. There was not only the evidence of several witnesses, but there was the evidence of the books of the Fosters, showing that no one was known there as Castro, but that Orton only was known. The defendant admitted he was there, and there for a time similar to the period of Orton's service there, only he put it at a different date, and, in order to square with his story of his rescue from the *Bella*, he said he had entered their service in July, 1854, and by the name of Castro, whereas the evidence of the books showed that Castro was not known there at all, and that Orton entered the service two years and a half later, at the end of 1856. If so, even waiving the evidence of the witnesses identifying the defendant with Orton—then the whole basis of the defendant's story was destroyed, and he could not be Roger Tichborne, but must be Arthur Orton. Then there was the undoubted evidence of the defendant on coming to England; his secret visit to Wapping to inquire after Orton's sisters; his secret correspondence with them, and his subsequent denial of it; his intimate acquaintance with Wapping people, and numerous other facts of the same nature. Again, there was his ignorance of all that related to the history of the family of Roger Tichborne, his shunning all intercourse with the members of the family, his ignorance of the family property, his declarations that he was born in Dorsetshire and educated at Southampton, his denial that he was in the army or at Stonyhurst, his ignorance even of the Christian names of his supposed mother, and, above all, the "crucial test" of his ignorance of the contents of the sealed packet. Let the jury consider the weight of these undoubted facts in the case and their bearing on the three great questions involved. Nor was this all. There was the defendant's story as to the shipwreck—so

absurd that even his own counsel had to abandon it as incredible. Then the story of his escape from the wreck, equally absurd and admitted to be equally incredible, and the account of his rescue in a ship, of which he could not even give the name. Then there was the striking fact that the defendant had admitted that he had had St. Vitus's dance, which Roger never had, but which Arthur Orton had. And there was the fact that the defendant for twelve years had lived a coarse and wretched life—natural enough to Arthur Orton, but repulsive to Roger Tichborne—possessed of 1,000*l.* a year, and the heir of a baronetcy and £20,000 a year. The Lord Chief Justice said he was well aware that, by those who themselves were prejudiced and possessed by a foregone conclusion, his charge was considered partial and one-sided. But he could not on that account shrink from the discharge of his judicial duty. He could not invent facts, nor could he invent explanations of facts which were undoubted and unexplained, and of which the defendant's counsel himself admitted that he could suggest no better explanation than that his client's mind was "diseased"—an easy defence to suggest, without an atom of evidence to support it, save the utterly absurd and incredible nature of his statements. The jury must consider whether all these facts, converging to the same conclusion, did or did not bring home to their minds the conviction of the defendant's guilt. He was entitled certainly to the benefit of a doubt; but then it must be a reasonable doubt, and not one which was vain and fantastic. And if their minds had no real, substantial doubt, they must not shrink from acting according to their conscientious convictions; undeterred by those improper appeals which had been made by the defendant's counsel to popular prejudices or passion. The judges, said the Lord Chief Justice, had been denounced in such terms as had never yet been used by an advocate in addressing an English court. But he could afford to disregard those attacks: he had done his duty conscientiously, and he now left it to the jury to do theirs.

Mr. Justice Mellor and Mr. Justice Lush briefly expressed their entire concurrence with the ruling of the Lord Chief Justice.

The jury then retired, returning to the court in about twenty minutes with a verdict of "Guilty."

The foreman read from a paper the written and unanimous finding of the jury as follows:—(1) that the defendant is not Roger Tichborne; (2) that he is Arthur Orton; and (3) that he did not seduce Miss Doughty. The jury added that there was no foundation for the suggestion that there had ever been any improper familiarities between Roger Tichborne and his cousin, and they further appended to their verdict the expression of their regret that the prisoner's counsel should have indulged in groundless accusations against those concerned for the prosecution and against certain witnesses for the prosecution.

Mr. Justice Mellor then proceeded to pass sentence upon the prisoner, declaring the entire concurrence of the judges with the verdict of the jury, dwelling upon the heinous nature of his crime, not only in the gross imposture he had attempted in order to rob an infant of his inheritance, but on the infamous perjuries by which he had supported his imposture, and especially the foul and abominable perjury by which he had sought to blast the character of Lady Radcliffe, and declaring that the sentence to be passed was quite inadequate to meet the enormity of the crime. The learned judge sentenced him on each of two counts to seven years' penal servitude, making together fourteen years' penal servitude.

The defendant: Am I allowed to say a few words?

Mr. Justice Mellor: No.

After mutual courtesies between the Lord Chief Justice and the jury, the proceedings in court were brought to a close, and so ended this now historical trial.

Orton was removed to Newgate in the prison van by a roundabout route, and there he is now immured.

Gleanings.

Mr. Percival Leigh is mentioned as likely to succeed Mr. Shirley Brooks as editor of *Punch*.

A man of the world says that "about the only use of the wife of the period is abolished by the invention of a piano-playing machine."

A girl, hearing her mistress tell her husband to bring "Dombey and Son" with him when he came home to dinner, set two extra plates for the expected guests.

According to Paris advices flounces are going out of fashion, and there is a certain reduction in the prices of much trimmed black silk, velvet, and velvet skirts.

LUXURIES IN WAR.—An officer of the Naval Brigade, on the march to Coomassie, writes:—"I have got a bottle of the eau de Cologne you gave me, which, with a bit of camphor in the corner of my handkerchief, I find most useful, as the stench along the road of newly-turned soil and dead Ashantees beats Paris."

SALMON.—In the richest and most fashionable quarters of London prime salmon may be had from 2*s.* to 2*s.* 6*d.* per lb., and we have ourselves been offered during the past week splendid fresh salmon at 1*s.*, 1*s.* 6*d.*, and 1*s.* 9*d.* per lb.—*Land and Water.*

WARNING TO DRINKERS OF SODA AND SELTZER.—Consumers of aerated water should be on their

guard. In the *British Medical Journal* there is a letter from "An Eminent Fellow of the Royal Society" on the result of an examination of some artificial aerated waters—soda and seltzer waters—sold in "syphon bottles." This examination disclosed in all cases dangerous contamination with a poisonous metal. There was quite enough lead in all the waters examined to undermine health. And the *British Medical Journal* remarks on this discovery:—"When we examined the ordinary 'aerated mineral waters' of commerce some time since, we found that they were of the most various composition, and that they only occasionally corresponded with what was implied in their name. A great many of them, too, were made with well-water, which was anything but pure, and some of which was dangerously impure."

AN AMERICAN PECULIARITY NOT WORTH IMPORTING.—Englishmen who visit this country are very apt to forget that our servant-girls refuse to perform several duties which devolve upon them in the old country as matters of course. Cleaning boots is one of these. In England the master of a house where even only one servant is kept sends his boots to the kitchen every morning to be cleaned, and if he comes to the United States he naturally supposes the same office will be done for him by the same hand. When the Rev. Newman Hall was in Oberlin, he was the guest of President Fairchild, and the morning after his arrival he sent his boots below for an obvious purpose. They were returned to him when the bell called him to the breakfast room, and he appeared in his toilet slippers. President Fairchild noticed this, and he also noticed a pair of strange boots in a strange place. He would probably have as soon thought of asking the kitchen-maid to verify a quotation for him as to black his visitor's boots, and so he blacked them himself.—*Boston Advertiser*.

Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.

BIRTHS.

LEWIS.—On Feb. 23, at Brigg, Lincolnshire, the wife of the Rev. H. J. Lewis, of a daughter.
SMITH.—On Feb. 24, at 58, Sydney-road, Stoke Newington, the wife of Henry H. Smith, Esq., of a son.
REANEY.—On Feb. 20, at Warrington, the wife of the Rev. George S. Reaney, of a daughter.

MARRIAGES.

GRIFFITH—THOMAS.—On Feb. 24, at Hanover Chapel, by the father of the bride, W. Griffith, Esq., Rosedale House, Redland Park, Clifton, to Sara, youngest daughter of the Rev. R. Thomas, Hanover, near Abergavenny.
PRITCHARD—NICHOLS.—On Feb. 24, at the Congregational church, Milton-road, by the Rev. J. Johnstone, the Rev. George Pritchard, late of Tahiti, to Charlotte Annie, sister of W. P. Nichols, Esq., of Lion House, Stoke Newington.

WILSON—ENGLAND.—On Feb. 26, at the Congregational Church, Tunbridge Wells, by the Rev. S. S. England, assisted by the Rev. J. R. Thomson, M.A., John Remington Wilson, M.A., Trinity College, Cambridge, younger son of Joshua Wilson, Esq., to Sarah Jane, only daughter of the Rev. S. S. England, of Tunbridge Wells.

DEATHS.

CORBOLD.—On Feb. 19, Neva Louisa, daughter of the Rev. Edwin Corbold, Royston.
NENNER.—On Feb. 27, at Belsize-road, the Rev. Maurice Nenner, of New College, London, aged 58.
NUNNELEY.—On Feb. 27, at Market Harborough, Francis William, eldest child of John Alexander and Kate Nunneley, in the sixth year of his age.
SWAIN.—On Feb. 27, at Newhall-street, Birmingham, in his 56th year, Thomas Swain, M.R.C.S., L.R.C.P., Professor of Medical Jurisprudence in Queen's College.

FUNERAL REFORM.
The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)
An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Feb. 25, 1874.

ISSUE DEPARTMENT.

Notes issued, £37,240,795
Government Debt, £11,015,100
Other Securities, £3,984,900
Gold Coin & Bullion, £22,240,795
Silver Bullion, —

£37,240,795

£37,240,795

BANKING DEPARTMENT.

Proprietor's Capital, £14,553,000
Reserve, £3,427,910
Public Deposits, £8,680,644
Other Deposits, £17,681,844
Seven Day and other Bills, £385,931
Government Securities, (inc. dead weight annuity), £13,896,607
Other Securities, £17,682,576
Notes, £12,423,005
Gold & Silver Coin, £727,141

£44,729,329

£44,729,329

Feb. 26, 1874.

F. MAY, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—The changeable weather is causing much sickness, and exerting the most powerful influence in deranging the secretions of the body. Alternating chills and fogs so derange the capillary circulation, that the liver, stomach, or lungs must become disordered. Holloway's Ointment, well rubbed over these parts, twice a day, proves the quickest, safest, and best corrective. It penetrates the skin, enters the deeper structures, purifies their blood, rouses torpid organs to more active exertions, cleanses the substance, equalises their circulation, and renders their secretions abundant, without annoying, irritating, or in any way depressing, much less exhausting, the vital forces. Holloway's medicaments afford an easy means of curing coughs, colds, influenza, and asthmatic affections.

Markets.

CORN EXCHANGE, MARK LANE, Monday, March 2.

We had only a small show of English Wheat this morning. Our market continued without animation, and prices have given way 1s. per qr. since Monday last. Imports of foreign wheat are mostly from America, and the business doing was at the decline of 1s. per qr. submitted to during the past week, but the tone of the trade was steadier. Flour was 6d. per sack and barrel lower. Peas and beans were without alteration. In Indian corn little business doing at former prices. Barley maintained last week's quotations. Of oats we have large arrivals, and Swedish oats ex ship are 1s. per qr. lower from this day week. Cargoes on the coast are held with more firmness.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent,	s. d.	s. d.
White fine ..	— 66	— 36
" new ..	— 54	— 36
" red fine ..	— 63	— 39
" Ditto new ..	— 56	— 39
Foreign red ..	57 58	40 44
" white ..	62 64	42 44
BARLEY—		
Grinding ..	34 38	
Chevalier ..	45 56	
Distilling ..	40 46	
Foreign ..	40 44	
MALT—		
Pale, new ..	73 78	
Chevalier ..	— —	
Brown ..	54 59	
BEANS—		
Ticks ..	38 40	
Harrow ..	42 46	
Pigeon ..	45 51	
Egyptian ..	41 42	
PEAS—		
Grey ..	— —	36 to 39
Maple ..	— —	39 45
White, boilers ..	— —	39 47
Foreign ..	— —	40 44
RYE—		
" ..	— —	42 44
OATS—		
English feed ..	23 31	
" potato ..	— —	
Scotch feed ..	— —	
" potato ..	— —	
Irish Black ..	23 27	
" White ..	28 28	
Foreign feed ..	23 26	
FLOUR—		
Town made ..	50 57	
Best country ..	— —	
households ..	45 46	
Norfolk and ..	— —	
Suffolk ..	38 43	

METROPOLITAN CATTLE MARKET, Monday, March 2.—The total imports of foreign stock into London last week amounted to 7,076 head. In the corresponding week last year we received 12,216; in 1872, 12,775; in 1871, 6,201; and in 1870, 7,730 head. The cattle trade has been characterised by much quietness. The supplies have not been extensive, but they have been amply sufficient to meet all demands, the inquiry throughout being very slow. From our own grazing districts the receipts of beasts have been short, but the heaviness in the dead-meat market has checked any tendency towards activity at Islington. Transactions have been restricted, at about the rates current on Monday last. The best Scots and crosses have made 5s. 10d. to 6s. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,300, from Lincoln 70, from other parts of England about 250, and from Scotland 80. The show of foreign beasts has been poor, both as regards number and quality. There have been about 283 Dutch, 36 Gothenburg, 220 Aarhus, and 36 Corunna. The market has been quiet, at last week's prices. A rather more liberal supply of sheep has been in the pens. There has been no feature in the trade, which has ruled quiet, prices being about the same as on Monday last. The best Downs and half-breds have changed hands at 6s. 10d. to 7s. per 8lbs. Lambs have been a slow sale, at about 8s. per 8lbs. The calf market has been quiet, at previous quotations. Pigs have been dull.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 4 8 to 5 0	Pr. coarse woolled 6 8 to 6 10
Second quality 5 0 to 5 4	Prime Southdowns 6 10 to 7 0
Prime large oxen 5 8 to 5 10	Lge. coarse calves 5 4 to 5 8
Prime Scots 5 10 to 6 0	Prime small 6 0 to 6 6
Coarse inf. sheep 5 0 to 5 6	Large hogs 3 6 to 4 0
Second quality 5 6 to 5 10	Neat sm. porkers 4 4 to 4 8

METROPOLITAN MEAT MARKET, Monday, March 2.—Fair average supplies of both town and country-killed meat were on sale here to-day. Trade remained quiet, and prices underwent little or no variation.

Per 8lbs., by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef 3 4 to 4 0	Inferior Mutton 3 8 to 4 4
Middling do. 4 0 to 4 6	Middling do. 4 6 to 5 0
Prime large do. 4 8 to 5 4	Prime do. 5 0 to 5 6
Prime small do. 5 2 to 5 6	Large pork 3 10 to 4 2
Veal 4 8 to 5 4	Small do. 4 8 to 5 4

PROVISIONS, Monday, March 2.—The arrivals last week from Ireland were 85 firkins butter, and 2,911 bales bacon, and from foreign ports, 24,013 packages butter, 1,809 bales bacon. The supplies of Normandy and Jersey butter to this market are very limited, not equal to the demand, but we have no change to notice in prices, best Dutch 146s. to 148s. The Bacon market ruled very slow, and price at the close of the week declined 2s. to 3s. per cwt., when there was more business transacted, but at very irregular prices.

HOPS, BOROUGH, Monday, March 2.—During the past week more business has been effected, rather more inclination being shown on the part of buyers to accept hops at lower prices. Yearlings continue firm, fine samples of this description are scarce. A slight inquiry prevails for old hops. Continental markets are quiet. Mid and East Kent, 51. 12s., 51. 10s., 51. 8s.; West of Kent, 41. 15s., 51. 10s., 51. 15s.; Sussex, 41. 10s., 41. 15s., 51. 12s.; Farnham and Country, 51. 12s., 51. 10s., 71. 10s.; Farnhams, 71. 0s., 81. 0s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 2.—Good and sound potatoes were less plentiful, and consequently firm in price; but other kinds were much in demand, and occasionally rather cheaper. Last week's imports into London consisted of 2,017 tons, 1,462 sacks, and 2,137 bags from Dunkirk; 262 tons, 4,445 bags Antwerp; 853 sacks, 199 bags Boulogne; 200 tons, 577 bags Ghent; 200 bags Hamburg; 95 tons Groningen; 8 bags Rotterdam; 1,000 bags Harlingen; 395 Rouen; and 10 sacks from Amsterdam. Best Regents, 115s. to 130s. per ton; Regents, 100s. to 110s. per ton; Flukes, 115s. to 150s. per ton; Rocks, 65s. to 80s. per ton.

SEED, Monday, March 2.—The finest strong red English cloverseed brought high prices; there was a better supply of medium and inferior qualities, and these could generally be purchased at less money. Fine white samples were quite as dear. Trefoil was taken off to a fair extent, but at no quotable change in the value of any quality. White mustard-seed was purchased in small lots on former terms, but there was nothing passing in brown, little of this offering. English canaryseed steady in price and demand. Hempseed of all sorts realised as much money. Spring tares sold steadily at quite as high rates for good-sized samples.

WOOL, Monday, March 2.—The demand for English wool

has not been active; but, in sympathy with the steadiness noticed at the public sales of colonial descriptions now in progress, the tone has been firm, and values have been well supported.

OIL, Monday, March 2.—Lined oil has changed hands slowly at barely late rates. Rape has been dull. Other oils have been in limited request.

TALLOW, Monday, March 2.—The tallow market is quiet, and rather easier for Y.C., which is quoted at 39s. 6d. per cwt. Town tallow, however, remained unaltered at 38s. per cwt.

BREAKFAST.—EPPE'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPE & Co., Homoeopathic Chemists, London."

JUDSON'S SIMPLE DYES are exceedingly useful household commodities. The process is simple, and result satisfactory, as applied to woollen and silk articles. Shetland shawls or cloths that have become yellow are good subjects for young beginners in the art of dyeing. A basin of water only required; time, five minutes! Judson's Dyes, 6d. per bottle, eighteen colours, of all Chemists and Stationers.

JUST OUT.—THE HINDOO PEN.—"Shrewsbury Journal" says:—"They are the best pens invented, and it is only bare justice to the patentees to record the fact." They come as a boon and a blessing to men, the Pickwick, the Owl, and the Waverley Pen. 1,200 newspapers recommend Macniven and Cameron's pens. Sold everywhere. Sample box, by post, 1s. 1d.—25 to 33, Blair-street, Edinburgh.

MASSAGE OF THE INNOCENTS.—Parents valuing their children's safety will avoid soothing medicines containing opium, so frequently fatal to infants, and will use only "Stedman's Teething Powders," which are the safest and best, being free from opium. Prepared by a surgeon (not a chemist) having special experience in children's diseases, whose name, "Stedman," has but one "e" in it. Trade mark, a Gum Lancet. Refuse all others. Also Masterfamilies Pills, a tasteless and efficient substitute for Castor Oil. Price 2s. 3d. per box. Depot—East-road, Hoxton, London, N.

The Rev. JOHN BATTENBURY writes, April 5, 1872:—"I have no hesitation in declaring that Turner's Tamarind Emulsion soothes and removes bronchial irritation and gives strength and tone to the voice." Oct. 8, 1872, the Rev. G. C. Harvard writes: "We always keep the Tamarind Emulsion in our house; it is an excellent thing for hoarseness, and clears the voice most effectually." 134d. and 2s. 9d. per bottle. Sold at 4, Cheapside; 150, Oxford-street, W.; and all leading chemists in the kingdom.

VALEUDO VISQUE LIBERIS.—A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room.—Extract from "Casell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Dr. Ridge and Co., Royal Food Mills, Kingland, N.

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BARCLAY'S (Dr. Bateman's) PECTORAL DROPS
are held in high estimation.

Curing Pains in the Limbs and Joints, inducing gentle

Perspiration, and Preventing Fever.

Prepared only by BARCLAY & SONS, 95, Farringdon-street,
and sold by all respectable Druggists, in bottles 1s. 1½d. and
2s. 9d. each.

See that "Barclay & Sons" name is on Government Stamp.

W. G. NIXEY'S Refined BLACK LEAD
"CLEANLINESS."

The Proprietor begs to CAUTION the Public against
being imposed upon by unprincipled tradesmen, who, with a
view of deriving greater profit, are manufacturing and vending
SPURIOUS IMITATIONS of the above article.

Ask for

W. G. NIXEY'S BLACK LEAD.

And see that you have it.—12, Soho-square, London, W.

HYDROPATHY—JACKSON HOUSE,

WATFORD, BARNET, DERBYSHIRE.

Resident Proprietors and Managers—MR. and MRS.

GEORGE BARTON.

The house is regulated with every convenience for the full
prosecution of the Hydropathic System, and possesses a high
character for cleanliness and comfort. Jackson House, from
its sheltered position and internal arrangement, is eminently
adapted for pursuing the system during the autumn and
winter months.

Terms—From 24s. 6d. to 31s. 6d. per week.

Prospectuses on application.

"FOR the BLOOD is the LIFE"—See
Deuteronomy, chap. xii, verse 23.

CLARKE'S WORLD-FAMED BLOOD
MIXTURE.

The GREAT BLOOD PURIFIER and RESTORER,
For cleansing and clearing the blood from all impurities,
cannot be too highly recommended.

For Scrofula, Scurvy, Skin Diseases, and sores of all kinds,
it is a never-failing and permanent cure.

It Cures Old Sores,

Cures Ulcerated Sores on the Neck,

Cures Ulcerated Sore Legs,

Cures Blackheads, or Pimples on the Face,

Cures Scabby Sores,

Cures Cancerous Ulcers,

Cures Blood and Skin Diseases,

Cures Glandular Swellings,

Clears the Blood from all Impure Matter,

From whatever cause arising.

As this Mixture is pleasant to the taste, and warranted
free from anything injurious to the most delicate constitution
of either sex, the Proprietor solicits sufferers to give it a trial
to test its value.

Thousands of Testimonials from all parts.

Sold in bottles, 2s. 3d. each, and in cases containing six
times the quantity, 11s. each—sufficient to effect a permanent
cure in the great majority of long-standing cases.—BY ALL
CHEMISTS AND PATENT MEDICINE VENDORS
throughout the United Kingdom and the world, or sent to
any address on receipt of 27 or 132 stamps by

F. J. CLARKE, Chemist, High-street, Lincoln.

Wholesale—All Patent Medicine Houses.

The SUBSCRIPTION LIST OPENED on Monday, the 2nd March, and will CLOSE on Wednesday, the 11th March, for London; Saturday, 14th March, for the Country.

PARIS AND DANVILLE RAILROAD COMPANY. STATE OF ILLINOIS.

Issue of \$2,500,000 (£500,000 sterling). First Mortgage 7 per Cent. Sinking Fund Gold Bonds of \$1,000 (£200 each) of the Paris and Danville Railroad and Coal Company of Illinois. Trustees for the Bondholders, the New York State Loan and Trust Company. Interest and principal payable, at the option of the holders, in either London or New York (free from all United States taxes). Issue price, £170 sterling per Bond of £200. Interest at the rate of 7 29-100 per cent. or £7 5s. 10d. per coupon sterling, at the London Agency; \$35 United States Gold Coin, at the Agency in New York; or 87 florins and 30 kreutzers, at the Frankfort Agency; half-yearly, on the 1st January and 1st July. The first Coupon will become due on the 1st July, 1874.

At the price of issue these Bonds will yield as an investment nearly 8½ per cent. per annum.

Messrs. C. S. WEST and COMPANY are authorised by the Paris and Danville Railroad Company to receive APPLICATIONS for the above-mentioned 2,500 Bonds of £200 each, the price of issue being £170 sterling per Bond, payable as follows:—

£10	0	0	on application.
20	0	0	on allotment.
30	0	0	on 20th March.
40	0	0	on 20th April.
40	0	0	on 20th May.
30	0	0	on 20th June.

£170 0 0

Scrap certificates to bearer will be issued against allotment letters; and after payment of the final instalment, Bonds will be delivered in lieu of these certificates. The Bonds are redeemable at par, repayable in 30 years, from 1st January, 1873, in gold, in New York and London.

The principal and interest of this issue are secured by a first mortgage upon the whole of the Company's railroad franchises, rolling stock and property of every description, and real estate, including coal and mineral lands now owned, the Bonds having a priority of lien upon all the franchises and property of the Company of whatever kind or quality of every description of the value of £1,800,000 now owned, and also upon all property which may be hereafter acquired by the Company.

TRAFFIC GUARANTY.—Forty per cent. of the gross earnings of the Chicago, Danville, and Vincennes Railroad, on business derived from or delivered to the Paris and Danville Railroad, other than coal, and 20 per cent. of the gross amount earned or received by the transportation of coal, is semi-annually appropriated for the purchase of these First Mortgage Bonds of the Paris and Danville Railroad and Coal Company at par and interest, which fund will absorb the whole issue of the Bonds at that price before the Bonds become due.

SINKING FUND.—Ten per cent. of the year's earnings of the mines are to be set apart as a sinking fund, to provide for the payment of the principal of the Bonds at the time specified in the mortgage.

When no allotment is made the deposit will be returned without deduction. Should a less number of Bonds be allotted than are applied for, the amount paid on application will, so far as required, be applied towards the payment due on allotment. Subscribers and allottees will have the option of prepaying in full, under discount at the rate of 5 per cent. per annum, either on allotment or at any of the dates when an instalment falls due. The failure duly to pay any instalments will subject all previous payments to forfeiture and a cancellation of the allotment.

The documents connected with this issue may be seen by intending subscribers at the office of F. W. Jennings, Esq., Solicitor, 84, Lime-street, E.C.

Prospectuses and forms of application to be obtained of Messrs. C. S. West and Co., 163, Fenchurch-street, E.C., and 23, 24, and 25, Exchange, Southwark-street, London, S.E.

Cheques may be crossed London and County Bank, Southwark, or Messrs. McCulloch and Co., Bankers, Lombard-street, E.C.

Feb. 23, 1874.

The following particulars are furnished by the Company:—

The road is located between the Illinois Central Railway and Wabash River, through a densely populated, wealthy, and productive country, of about seventy miles in width, containing no other parallel railroad in competition for its business.

Its line is through a succession of highly cultivated farms, growing cities and villages.

The road, when completed, will form the middle one-third of a through-line from Chicago to Cairo, Paducah, and Shawnee town, and connecting these points, and through them the leading Southern Railways, with Chicago by the most direct route.

The road is 102 miles long, 36 miles of which are now completed and in operation.

\$1,050,000 have been expended in the construction of the road and the purchase and development of the mines.

\$5,000 per mile is paid up to the capital stock of the Company at par by individual and corporate subscribers.

CHARTER.—Its Charter, granted by the State of Illinois, is of the most liberal character, giving express authority to purchase coal and mining lands, as well as for other purposes.

PRODUCTIONS.—12,191,043 bushels of grain are annually raised in the counties of Vermillion, Edgar, Clark, Crawford, and Lawrence, through which the railroad passes, as appears by the official records in the Clerk's office of those counties, or 119,528 bushels per mile of railroad.

\$70,123,142 is the estimated value of real and personal property of counties through which the railroad passes, or \$687,481 per mile of railroad.

COAL MINES.

EXTENT.—The mines contain 1,230 acres of land, with two strata of coal, each six feet thick, and containing 2,500 tons per acre, or about 30,000,000 tons of coal.

LOCATION.—The mines adjoin the flourishing city of Danville, and are almost surrounded by the Vermillion River, its north branch and coal creek, which streams cut and expose the coal strata on three sides of the land for a distance of about four miles.

The coal is mined by drifting horizontally from the river banks at a sufficient elevation to give perfect drainage without artificial means, and to deposit the coal in the cars upon the railroad track without expense for elevating it.

CONTRACTS FOR COAL.

The Indianapolis, Bloomington, and Western Railroad Company have contracted for all the coal it needs for its railroad from Indianapolis to Bloomington, a distance of 165 miles, for a period of 20 years, and the Illinois Central Railroad are now using about 100 tons daily. The present yield of the mines is limited by reason of deficiency of cars for transportation to about 40 cars of 10 tons each per day.

The present demand for the coal of these mines for local consumption alone would yield a net profit, under the most adverse circumstances, of \$510,000 per annum, and more than twice the amount of annual interest on the Company's Mortgage Bonds.

Estimated total yearly revenue from the earnings of the road of \$640,004.90
Add to this the gross profit on the earnings of the coal mines,
exclusive of Chicago business and business at 100 miles distance from the mines 337,500.00

And there is given a total annual gross income of \$977,504.90

Taking from this total income the amount necessary to pay operating-expenses \$384,002.94

Also amount necessary to pay interest on Bonds,
gold \$175,000.00
Premium on same, say 21,000.00—196,000.00

Making a total of \$580,002.94

And there is left as nett income \$397,501.96.

And taking from this sum 10 per cent. of the gross earnings of the mines, set apart as a sinking fund for the payment of the Bonds, found to be 75 cents. per ton, or a total of \$33,750.00.

And there is left as nett profits to be distributed in dividends on the capital stock of the Company, \$363,751.96.

Or an annual dividend of 14½ per cent.

This amount with the sum of \$150,000.00 represented by the timber on the lands described, and also the local aid voted by the cities, counties, and townships along the line, amounting to very nearly \$5,000.00 per mile, places this enterprise as first among the best paying and safest investments.

FORM OF APPLICATION.

Messrs. C. S. West and Co., 163, Fenchurch-street, London, E.C., and 23, 24, and 25, Exchange, Southwark-street, London, S.E.

Gentlemen,—Having paid to you the sum of ——— pounds, being a deposit at the rate of £10 per Bond on ——— Bonds of \$1,000 each of the Paris and Danville Railroad Company, I request you will allot me that number of Bonds; and I hereby agree to accept the same, or any smaller number you may allot to me, and to pay the balance thereon, according to the terms of the prospectus dated February, 1874.

Name in full
Address
Description
Date 1874.
Signature